Christian Science and the Ordinary Man

Walter S. Harris

Class BX6943
Book .H3
Copyright No.

COPYRIGHT DEPOSIT.

CHRISTIAN SCIENCE

AND THE

ORDINARY MAN

A DISCUSSION OF SOME OF THE TEACHINGS OF MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

BY

WALTER S. HARRIS

G. P. PUTNAM'S SONS
NEW YORK AND LONDON
The Knickerbocker Press
1917

BX 6943
.H3

COPYRIGHT, 1917
BY
WALTER S. HARRIS

FEB 20 1917

Price $1.50 net

The Knickerbocker Press, New York

©CLA455607
No. 1.

FOREWORD

To those good people who are so constituted that they can see nothing in aught save "facts," by which I assume that they mean that which can be verified by sight, hearing, smell, touch, or taste, my advice is frankly, that they lay this book down without attempting to read it, for to those so constituted, it will be sure to prove only a source of irritation. If, on the other hand, you are ready to admit with me that the world has only progressed through the exercise of faith in the direction of the things it has hoped for; if you can see that the great inventions and great discoveries of the world have always, prior to their existence "objectively" in consciousness, existed in the minds of men as things, which they inferred as possible because of pushing known facts to the limit of reason, and then exercising beyond the limits of reason a faculty which, for want of a better term, I have called in this book the "Faith which is the substance of things hoped for, the evidence of things unseen"; if you are willing in your turn to exercise your reason to its limits, and then speculate from known facts to unknown, using Faith, the Bible, and Demonstration as your

guides; then I have hope that you will gain from this little volume, if not a conviction of its truth and an agreement with its views, at least something which will help you onward in the pathway toward truth which we all are traveling.

Many things written herein are acknowledged to be speculations and inferences from the known to the unknown. They are things which seem sufficiently probable to form a basis for the exercise of faith. None of us can see the whole of the pathway, but by comparing our views of that which we do see, and by relying on divine guidance, we shall some day come where we *can* see "face to face," and not as now "through a glass darkly."

Lest I be forced to do it many times, I wish to explain, once for all, what may appear to many to be a needless repetition of the same idea or ideas in the chapters to follow. This repetition is intentional and therefore I do not apologize, but explain that as in the vicinity of a large city all roads eventually lead to the same place, so the roads near the City which is called Beautiful all lead to God. I have but traveled the roads as I found them. Sometimes my footsteps may have strayed from the pathway, but always the roads themselves have led me to a central idea. One must look at a beautiful building from different angles to appreciate the plan of the architect, but from whatever angle he looks, it is the building he sees, and of it he must speak as best he may, even though he uses the same words many times.

And besides, this book is intended to be and is only a series of random thoughts spoken from one friend to another.

I should add to this foreword the statement that while this book has in its title the words "Christian Science," the author is one who believes that all mankind are on the way to final and conscious unity with God. Many theories of truth held by men have elements of real truth in them, which elements of real truth, as the "leaven which leavens the whole lump," will, the author believes, eventually lead their followers through experience out of those portions of their belief which are untrue and into the one way of truth which is that trod by Christ Jesus. This book, in addition to being a discussion of Christian Science, is in part an attempt to set forth the essential true elements existing in some other beliefs, to the end that a starting point may be found for greater brotherhood among all churches and beliefs, a basis in Christ for the Brotherhood of Man.

Grateful acknowledgment is hereby made for the courteous permission to include in the present volume citations from works copyrighted and controlled by the following individuals and firms:— Houghton, Mifflin Co. and Henry Holt, for permission to make citations from *Cosmic Relations;* D. Appleton & Co., for permission to make quotation of certain paragraphs derived from *Essays on Controverted Questions* by Thomas H. Huxley; the

International News Service for their authorization to reprint an article entitled *Hatred Allowed to Grow*, by Ella Wheeler Wilcox, which appeared in the *Minneapolis Tribune;* the *Minneapolis Journal*, for permission to reprint a portion of an editorial from the columns of that paper, and to Dr. William Osler, for permission to reprint a portion of an article from his pen which appeared in the *Ladies Home Journal* in 1915.

W. S. H.

Minneapolis, Minn.
June 10, 1916.

CONTENTS

PAGE

FOREWORD iii

CHAPTER

I.—A FEW PRELIMINARY THOUGHTS . . 1

II.—"IS GOD ALL?" 27

III.—CONTRADICTIONS 46

IV.—DOES MATTER HAVE REALITY? CHRISTIAN SCIENCE AND THE PHYSICAL SCIENCES, INCLUDING MEDICINE . . 53

V.—DOES EVIL HAVE REALITY? . . . 149

VI.—CHRIST JESUS AND THE MEANING OF LIFE 174

THE TWO MINDS IN MAN . . . 217

IMMORTAL MIND 231

MORTAL MIND AND THE DEVIL . . 253

SPIRITUAL LIFE 272

MORTAL LIFE 277

CURE OF SICKNESS AND OTHER "MIRACLES" UNDER THE SPIRITUAL LAW 282

CARNAL LAW 290

LAW OF CHRIST 297

CHAPTER PAGE

MIND AND SPIRIT ARE ALL . . . 308

THE WAY OF SALVATION . . . 312

UNREALITY OF EVIL 319

CORRECTION NOT PUNISHMENT . . 320

THE KINGDOM OF HEAVEN . . . 323

VII.—To Church Members . . . 329

Epilogue 342

CHRISTIAN SCIENCE
AND THE
ORDINARY MAN

Christian Science and The Ordinary Man.

CHAPTER I.

A FEW PRELIMINARY THOUGHTS.

IDEAS born of long rambles in the pines come to me seeking the clothing of written word that they may present themselves with decency to friend and antagonist alike; but I fear they find in me a sorry tailor. That which in the moss-grown silences was alive with the vital spark of truth; that which in the camp-fire glow waked a sympathetic response and sprang swiftly into word so soon as born in the mind, shrinks sensitively from the test of limited and unsympathetic ink and paper. The experience is not new. Ideas are more real than words can make them. They spring forth in the mind with such swiftness and power of conviction that they write for themselves a volume in an hour, yet when for the love of giving a message to the joy of others, one would fain clothe them in the feeble alphabet, it seems

that anchoring tornadoes with a cotton string would be as easy. The most one can hope to do when separated from the play of personality in the spoken word is to here and there strike a tone of truth that it may, like the tuning fork, evoke an answering harmony in the sensitive mind strings of the friends who read intuitively that which it is in the heart to write.

Yesterday, I built in mental sentences a dignified structure called "Preface" in which "I" became "the writer," and all the binding conventions of literary style were strictly remembered; but the temple of yesterday becomes the ruin of to-day when I recall the camp-fire circle and remember that we were there quite ready to use all the "I's" in the type case if only we could send a living message from heart to heart and through hearts sympathy to mind. Conventions and literary styles have their good places and uses, yet as between friends who wish to speak intimately of subjects mutually interesting, they seem an added barrier for the thoughts to cross and a fortress wall warring against closer acquaintance.

"Personal Acquaintance" one often hears is the key to the minds of many men, and those who have communed with others in the still of moonlit evenings around the fire with nothing humanly visible between them and the stars know that there that key can easily be found. It is the key I would most gladly use with all who here read the record of some thoughts (both of mine and of others)

which, born in the camp-fire light, have drawn at least one and it is hoped other men a little nearer the source of all good. While we cannot all sit around the same fire, we can at least, in imagination and sympathetic thought, even through the poor medium of the written word draw closer in that personal acquaintance which goes far to smooth the way for sympathetic converse and understanding. That is why this chapter might have been headed, "By way of getting acquainted."

As you may have truly surmised from the foregoing, I love the out-of-doors. I have in that far-distant locality, which to my family is known vaguely as "the woods," two log cabins, both of which would rattle if shaken in the room in which I am now writing. They are magnificently equipped with everything which ought to make me long for home. These are my occasional winter residences, and I do not hesitate to visit them even though the snow be piled high before the door. In summer, I have a consumptive gasoline launch which coughs, sputters, and dies but can always be resurrected by minute attention to details. In this, with tents and much impedimenta too varied for description, I voyage unknown waters, stopping for the night wherever the sun decrees.

Sometime, I am going to take you with me on one of these journeyings, but my mission now is a message and not a story, and I mention the story part only to give you a thought of how the

message came and why I hope it may please and interest you.

I used to think of "the woods" as a place where I went to run away from the turmoil of external things which overpressed me—a place where God's air was fresher than at home, where there was a subtle mystery of different sunshine, an ill-understood, invisible medicinal something to send me back strong, to meet again the same pressure of externals. On growth of thought, however, that theory failed to meet the facts for plainly the sunshine at home was just as beautiful, the air at home just the same air, and strange to relate (as I then thought) the turmoil was there and here alike.

So I have had to revise my thoughts, as thanks be we often are forced to do, and now I think of going to "the woods" as a process of changing thoughts, and stilling that turmoil which I now know to be but a part of myself, by fixing those thoughts on that which comes nearer the realization of God's idea for man than the things I once thought of as resistlessly pressing upon me from without in the busy city. Some day, I hope that I can sit here in my study and realize in mind, though far distant, the quieting influence of the pines, but God leads us gently and when we cannot of ourselves realize all of Him we ought, He supplies the pines and his wild creatures to help us. Now that I have written this last paragraph, I cannot say clearly why it seems to fit my message unless

it be because of the hope that it will help you to see the surroundings in which that message had its start, and further help you to know the men who were instruments in starting it.

Probably they are the last persons in the world whom you would look to either as source or as contributing influences to the thoughts I wish to talk with you. As I have said above, the only reason I mention either them or the woods is to bring to you closely the surroundings in which the thoughts had birth, and to impress an idea upon you which has grown upon me: the idea that of all the subjects discussed around the camp fire, in the street, the office, or the home, there is none in which men are so truly interested and about which they are more ready and anxious to talk than that new type of thought about God, which brings Him nearer to the daily life of every man, and makes Him a more vital factor in that life.

I must dwell a little on this thought. Perhaps it will be a revelation to you as it was to me—or perhaps you will have discovered it for yourself and this part of my story will be an old one to you. Nevertheless, I must tell of it. I had thought in former days that a monopoly existed among "educated" folk both as to philosophical thought and as to its understanding. First off, it seemed to me that the Presbyterians had the sum of the truth rolled up in a package and specially delivered to them. A little later in life, I extended the

limits to Presbyterians and college men who agreed with Presbyterians in spirit though not in word. Then I discovered that sometimes a business man evinced an unexpected and delightful intelligence and interest in philosophy and in religion, and of late I have with a large degree of success ventured to mention the subjects to, and found receptive intelligence coming from, the man who chops trees, the man who cooks, and even from Old George who lives in a tar-paper shack because the demon rum chased him there.

The proposition that matter does not exist is one that, unless you have had just the experience I have had, you would probably expect George and the man who chops to vehemently deny, and it was one that I did not venture to mention until I found that somewhere and by some mysterious means they had already heard of it. Now, while I cannot make it plain, either to my own material senses or to those of another, that matter does not exist, I can give reasons which are satisfactory to me, at least, for thinking it is by no means as certain as we have been accustomed to believe, that it does. And I can give very excellent reasons, again satisfactory *to me*, why it would be a very great blessing to mankind if it did not.

When asked to do so, I did explain to George and to others like George in some respects, and I was surprised to find that what I had to say was received with the greatest of interest, and with apparent acceptance of its *possibility*. This experi-

ence is one I have had everywhere I have gone in the last two years, and I have come to wonder whether, after all, there may not be, as Mrs. Eddy of Christian Science fame says there is, an unspoiled man underneath or rather behind the appearance we see, who apprehends instinctively, —understands and assimilates a statement made to him which seems to lead toward or approximate truth. It is difficult to account for the ready apprehension of these things by the so-called uneducated, on any other basis. I have also wondered whether the possession of that which we call education, if it happens to have directed one's mind in certain fixed channels, does not positively hinder understanding of spiritual truth. "A little child shall lead them."

I think it was vastly more difficult for me to grasp things not apprehensible by my senses than it was for George, in spite of his unfortunate history, and inasmuch as I have found all over the country those in widely differing walks of life who have listened to what was in my heart to say with interest and sympathy, it has seemed that the experience of one who has come to his present viewpoint by rather a difficult pathway might be helpful to others who perchance are starting, ending, or midway through the same journey.

So I come to you with my story. It is not, probably, a new one, but it may be the first time it has been told in this way, and it may be new to you. I do not pretend that this I have to say is

the sum of wisdom. Something may come to me to-morrow which will lead me to change the view I now have, and I reserve the right to do so, as should you. I do not ask you to agree with me, but my hope is that as one goes to pick raspberries in a field, you will not reject the berries and turn back without crossing the fence because you see some weeds. I am reminded that when I first read *Science and Health*, there were many things on every page I could not agree with—there are still many—but on every page I found also much that helped me to help others, and myself. If this book can in anywise help another, its purpose is accomplished.

I am a Presbyterian, perhaps not a very consistent one, but at least I am not nor have I ever been a member of any Christian Science organization. I make this explanation because there are many good people to whom the name of Christian Science acts very much as a red rag does when shaken at a bull. Mr. Darwin tells us that we are descended from the animals and it has been my pleasure often to imagine that some of us may be descended from other animals than the monkey. So, I have no doubt that there are people both of the bovine and the bull variety. I surmise that if you should ask Mr. Bull *why* he always runs violently in the direction of a red rag, he, if endowed with speech, would find great difficulty in explaining—it just makes him feel that way anyhow—the blame thing is no good

anyway, and Grandfather Bull always said "down with it"—so he sticks his tail up in the air, bellows madly, and rams away—and if the rag happens to be moved, he rams the nearest thing handy.

So it is with Christian Science—substitute those words for the rag, any allied doctrine for the nearest thing handy; Smith, Jones, or Brown for the bull, and your parallel is exact. All of which is said with the utmost good nature, and no malice whatever. Many of these good people are my very good friends and I only reserve the right to poke a little good natured fun at them just as they doubtless will find many occasions, if they read this book through, for poking fun at me.

Huxley says in one of his books that he is an agnostic, and then proceeds to define that term as signifying a person who, if you asserted the proposition that two and two make five, would lend an attentive ear to your arguments, and agree with you, if you could show him a satisfying reason for so holding. While I might differ with this definition, I can with all sincerity say that if that be the true attitude of an agnostic, it is to my mind far preferable to the attitude of that man who adopts a constitution and by-laws for himself (or perchance adopts one made to order for him by another) and then, having himself named it the sum of all truth, refuses to consider opposing thoughts which may be presented to him. I have always, from the earliest days of independent

thought, felt instinctively that to get into the attitude of an attorney or advocate, either for or against any belief or statement of belief, is a misfortune for any man. If you have any legal attitude which you feel must be adopted, let it be that of the judge who, listening to both sides of the argument, makes up his mind on the basis of the best evidence presented, and is always ready to change his opinion if other and more convincing evidence be offered and whenever it is offered. The truth is always the same, and always has been. But man's knowledge of and opinions concerning that truth change. The sum total of unknown truth is surely great enough, if one may judge from the discoveries concerning it in the last hundred years, to constitute a mental warning to any man not to shut his ears and his heart arbitrarily to any who wishes sincerely to present that which appears to be a new truth, or rather I should say a new statement of the truth. Listening does not mean accepting. The Master has equipped every man with the capacity to test that which he hears, and has given satisfactory instructions from time to time as to how to go about it. "By their fruits ye shall know them," and "Knock and it shall be opened unto you," "Seek and ye shall find"—seem to me to indicate pretty clearly the way in which each man of you can for himself reach a conviction of the truth of any belief presented to him for consideration—but one is not "seeking" who shuts

the door to the statement of truth just because it seems to destroy former beliefs, and a great deal of the knocking done nowadays is of the destructive variety and can only be efficiently done with a hammer.

All of which is merely by way of saying that in reading this book, I plead for the open mind from all of my readers. All of which seems also to have slid off my pen in consequence of the remark that I am not a Christian Scientist.

In naming this book, I hesitated to bring into its title the name of Christian Science for many reasons, one of which—the antipathy of many good persons to that doctrine—I have already mentioned. Then, too, I have not consulted with any Christian Scientist concerning either its writing or publication, and as I have in reading *Science and Health, with Key to the Scriptures*, by Mary Baker Eddy, reserved at all times my liberty to disagree with such of its conclusions as I could not either understand or demonstrate, I cannot, with any assurance, say that I represent the Christian Science point of view—all I can claim to do is to truthfully set forth my own. But in spite of these very good reasons for not using the term Christian Science in connection with my book, I find that much of that which I have in my heart to write is so far in agreement with the views of the Discoverer and Founder of Christian Science, Mary Baker Eddy, that I would fail in my obligation of acknowledgment were I to speak of

the views herein to be set forth as my own, and I have therefore entitled the book *Christian Science and the Ordinary Man.* It has seemed to me that the story of the process by which one common ordinary man has come to the views here to be expressed, and some of his speculations regarding things which cannot be apprehended by finger, ear, or eye, might be of interest and value to some other common ordinary man, not because of the fact that the views are new, but because of the fact that God in wonderful ways leads those who sincerely wish the truth, to convictions which become too real to the individual to be harnessed in words; and possibly the story of mental processes in one case may help others who are on the same pathway, to reach the same inner conviction and peace. For be it known at the outset that I am not a college professor, but just an ordinary business man.

I do not pretend to an excess of knowledge, and the road along which I have come is simply that to be trodden, I believe, by any man who starts sincerely in the direction of finding the truth for himself, and pursues the way with zeal and interest. I say interest, advisedly, for as I have elsewhere said, it seems to me that of all the interesting subjects now discussed by men, there is none so interesting and none in which more men are interested than in what I may call the true relation of man to God, and in what that relation may mean to man in his common daily life.

My first acquaintance with the type of thought which I have, in the title of this work, named Christian Science for want of a better term to comprise it, came about, as is very often the case, because of ill health—not of the so-called organic variety—merely a nervous condition induced,—no, not by overwork,—but by overworry. Doubtless many have experienced the same sort of thing—sleepless nights, and just as tired when sleep came as when it did not, pins and needles, aches and pains like hatpins all over, every time the baby speaks above a whisper, which is always, one jumps far enough to land a distance record, thoughts skipping from Hudson Bay to Patagonia and back again, without resting on one spot more than a second, etc.,—the etc. containing more than the specifications. I went to all the doctors there were and was dissatisfied with each new opinion received therefrom, there being an opinion for each doctor and one over, because one doctor had two opinions. No offense to the doctors. One always respects sincere effort. Some of my old doctors are among the most self-sacrificing of men, and if you leave out the "self" you can cover most of the rest.

Seriously, I have many good friends among the doctors for whom I feel the truest respect. I have no doubt they have produced and will produce much of good, though possibly, as I will have occasion to say later, not just in the way that has been supposed by them and others.

Be that as it may, one of my good friends—though not a Christian Scientist—desired me to try Christian Science—it being, as was said, "good for a man who really has nothing the matter with him—and as it could not do any harm anyway, we might as well try it, and if it has no serious effects, perhaps we can use it to make the baby go to sleep." So protesting my own wisdom, and the foolishness of others, I went to a Christian Science practitioner; for what could he do for me where my eminent friends of long and erudite study had failed? This said practitioner is a large and benevolent gentleman who to-day is my very good friend, and after a few well chosen words by me in my own behalf (for who will take the trouble to explain to others that you are *not*, in spite of appearances, if you neglect doing it yourself?) he closed his eyes and went to sleep, right in the middle of an argument of mine, to the effect that there was nothing to it. There being nothing further to say, or at least no one to whom that which needed to be said could be spoken, silence reigned, and after it had reigned sufficiently, it abdicated and some more silence climbed up in the throne. Now, I am trying to tell this to you just as it seemed to me at the time, and if you will try to project yourself into my mind then and now, you will see that I mean no disrespect. I am simply trying to tell you how you will feel if you try it—later I will have more to say. The only sensation I was conscious of was like that which

happened once when I was a little boy and a mouse crawled up the minister's sleeve while he was saying a prayer. Try it and see—a sort of "I just won't explode feeling," you know, and I am ashamed to confess that the thought came to me, "How do you suppose he would explain it if he has bad sleeping habits, and forgot himself?"

But you recall that once Diogenes had it demonstrated to his own satisfaction by another wise man, that he just could not get up and walk around his tub—and refuted the argument by getting up and walking around it. So, in a very few days, I began to feel better, and in a few days more, at the invitation of my large gentleman friend, I ventured to call him up at two o'clock in the morning when I could not sleep, and I went to sleep immediately thereafter.

Now, I am well aware that there are running through your mind, thoughts something like the following: nervous imagination, auto-suggestion, confidence induced by mental reliance on another, precipitation of gastric juices through serene mental atmosphere, subjective mind regaining control over objective mind by suggestion, etc., for I am familiar with all of these, and I believe that there is scarcely a book on the subject I have not read—but listen—I remember that in our philosophy class we had a favorite illustration to the effect that if you were throwing dice with a man and he got double sixes twice in succession, you thought he was lucky, but if he

got them twenty times in succession, you pulled a gun on him on the theory that the dice were loaded—you didn't actually *know* it till you cut open the dice—he might have hypnotized them—but you had a pretty safe chance of vindication if you used the gun. And anyway even if it be auto-suggestion that helped me, *it got the results.* Like the blind man whom Jesus cured and who said, "This one thing I know, that whereas I was blind, now I see," to me the method is of interest only, that I may try to understand and apply it again.

So, the baby, one afternoon, had a vomiting spell, with fever and other distressing signals. I called up the practitioner—the fever and vomiting promptly left. I had a cold so that my vocal apparatus was converted into a furnace which customarily would have been like the heathen in the *Messiah.* I visited the little office down-town, and came away from there in half an hour with no vestige of trouble, and no return. There is no need of multiplying instances—they were sufficient for *me* to see in them a "stop, look, and listen" signal, and while I am not going to be drawn into any argument—having previously seen the disaster thereof—I will venture the prediction that if any sincere person will do the same thing I did with the desire to find out, and not with the thought of disproving something in which he, *a priori*, does not believe, that same sincere person will, as I did, get enough conviction

to start him in the direction of studying the subject seriously. It is a curious fact that we get out of life very much that which we put into it, and if one puts in skepticism and disbelief, instead of a desire to learn, it is not impossible that conviction of the truth will not become clear to that individual. To any one, the process is slow—one cannot expect to jump from inherited belief to that which at first sight seems to controvert in essentials all which one used to hold. But of that, more hereafter.

I said a few lines back that my experiences were a "stop, look, and listen" sign to me, and if you are constituted as I am, you will know that I simply mean by that an imperative signal to try and understand—for I am among those so unfortunately constituted that I cannot get the benefit of a thing that I cannot understand up to the limit of my comprehension. By that I mean to admit, as all must, that there is in the nature of things much that the human mind cannot as yet at least grasp, but for myself I like to press as far into an understanding of the truth as my reason and intuition will carry me—and I use the word intuition advisedly, because I am sure that in relation to these subjects, there is and will be much which, so far as the human reason is concerned, must be stated as speculation, and intuition of truth relied upon to verify its truth. By intuition I mean just what the occultist does when he uses that term (see Steiner's *Gates of Knowledge*, page 116).

So having been warned to turn aside and try to understand, I set to work to first reason as far as I could, and then beyond that, to speculate a little further, relying on intuition and *demonstration* for the verification of that of my thought which was purely speculation. You will understand more of what I mean by demonstration later.

I found in arranging my thoughts, and I believe many of my readers will find the same to be true of themselves, that my first instinctive opposition to Christian Science came about in three ways. First, because it controverted the evidence of my senses; second, because it controverted (seemingly) that which I had been taught to believe regarding the mission of Jesus, and the nature of evil; and third, because it controverted the commonly accepted beliefs as to the world in which I seemed to be living. Therefore, I set to work, (1) to discover for myself how reliable the evidence of my senses is; (2) granting that that evidence may be unreliable, how much of that which has been referred to as "commonly accepted beliefs" is based on this unreliable evidence; (3) what has been the opinion of the brightest minds in the world's history as to the reliability of sense testimony; (4) granting the, to me, rather self-evident proposition that my view of the world is conditioned by my idea of God, what is that idea which to me, personally, seems best to fill the requirements of my life as I know them; (5) granting that the Bible, while it may contain errors, none the less

contains very much of truth—what does the Bible and what does Jesus more particularly say about those beliefs and about the beliefs which I am asked to accept? I set to work to study and I have read much, my reading leading me into many lines. I have even gone through Madam Blavatsky's *Secret Doctrine*. I shall have more to say of that later.

I marked passages in my Bible for nearly two years which seemed to apply to the subjects I was considering, and then having marked them, went back and had them tabulated on a typewriter under different headings such as "Is God All?" "Does Evil Have Reality?" etc. Naturally, I cannot give you in the short space of this book an exhaustive idea of two years' work. I hope to make the book readable with enjoyment, and all I can do is to give briefly some of the conclusions I have reached and the process of reasoning by which I have reached them. These reasons may be faulty—as I have said, I am not a college professor, and I am only hoping that I may in my reasoning and speculation strike that note which will reach the heart of every man and woman who wishes to know, and indicate to each a little segment of the long pathway to truth.

Possibly this is the place where I can best say that Christian Science has not always been successful with me or with my friends, in removing a sense of illness. This, however, to me does not in any degree invalidate belief in its doctrines, so

far as I am concerned and so far as I have been able to accept them.

I believe that any good medical man will tell you, and you will believe him, that there are times when the condition of a patient is so susceptible to disease that medicines cannot reach and cure. Why, if you give the privilege of using this claim to the medical man, should it be denied to the Science practitioner? May it not be true that the failures of Science to cure are due not to the principles on which it depends (which, if true in one instance or several, must be true in all), but to the condition of mental susceptibility to, or apprehension of the truth on the part of the patient? Think it over, in a fair-minded spirit of wanting to know the truth and see what conclusions you reach. Personally, I expect that in the course of my life, I will be troubled with the same sort of things men have been troubled with for ages, and in some instances I will doubtless have trouble in overcoming them. I realize that this, from a Christian Science viewpoint, is a poor thought, but, frankly, it does not seem probable to me—even though it be a possibility —that I can get enough of the truth in a short lifetime here, to free me entirely from the curse of Adam. None the less, I am going to try for that very thing and where I fail I shall know that the fault is my own plus that of accumulated opinion (of which more hereafter) and not assess the blame against God. Also I expect that the time

will come when I will have to pass on and join the friends who have gone before. The Bible certainly tells me that the time will come when death will be overcome, but that also is one of the things that does not to me seem probable within the limits of my present life, even though it be stated as a possibility of Christian Science, and is also a *reasonable* possibility, as I shall hope to show. However, when "death" comes, for me, I am sure that it will be due not to a fault in infinite Principle, but in the understanding which I have been able to gain of the working of that Principle.

And yet, I have heard people who seriously advanced, as an argument against Christian Science, that Mrs. Eddy is dead!

Possibly this is also the time and place where I can best speak of that type of mind, which, when it is confronted with reasonable proof of the cure by Christian Science of so-called incurable disease (so diagnosed by competent physicians), takes refuge in the statement that "the diagnosis was mistaken." Now obviously, to the Christian Scientist who does not believe in the reality of *any* disease, this is a true statement of fact; but from the point of view of the person who believes disease to be a fact, it appears, to me at least, to be the acme of absurdity, for obviously the argument can be used with just as great a show of legitimacy against the physician who himself diagnoses a disease and then cures it, as it can

against the Christian Scientist who cures the same disease after being told what it appears to be to a physician. Furthermore, the person who advances such an argument has, as a rule, no means of knowing as a fact that his statement is true. In other words, the argument to me appears self-destructive and only a means of shutting one person's mouth and another's ears.

Personally, I have made a very careful examination of evidence in favor of the cure of disease by Christian Science, and, for myself, am convinced that so-called diseases which have been called incurable by competent physicians, have been cured by metaphysical means. Also so far as I am concerned, I do not propose to dodge the issue by saying that, within the limits of medical knowledge, a mistake has been made in naming the particular difficulty under which the patient suffered.

On the other hand, there appears to be ample evidence of the cure of disease by what were supposed to be medical means, but I am rather suspicious, as will hereafter appear, that the medicine part of the cure had less to do with the cure than is commonly thought. Here I admit in advance of having someone call my attention to it, that beyond my intuitions and speculations, *and those of some doctors*, I have no means of knowing that to be a fact. The whole difficulty appears to me to grow out of a disinclination on one side of the argument to place any reliance in

testimony not confirmed by the physical senses, and a disinclination on the other side of the argument to place reliance on any testimony not confirmed by the spiritual senses.

For one whose consciousness is bounded by that which he feels, sees, hears, tastes, and smells, it is difficult to credit the interposition of any power not manifested by these means; and yet any man who stops to think will see that there are many things he knows which come to him in other ways. All he has to do in order to take them into active consciousness is to recognize them, and admit their reality. Somewhere in the Bible, faith is defined as "the substance of things hoped for"—evidently it was intended to ascribe *substance* to things we hope for, in other words—reality. May it not be that the only way in which we can obtain the things hoped for as a reality, is through the exercise of spiritual faculty—in other words, of faith? I admit it as my experience that so far as the physical senses are concerned, I have never seen a demonstration in Christian Science about which I could not have constructed an argument to prove that it would have happened from other causes; but the same thing is true of any cure I ever heard of, brought about by medical science—for it seems to me that the preponderance of probability is against a pill, one sixteenth of an inch across, producing such wide-spread effects as are at times ascribed to it. In other words, it takes a lack of faith in

truth to believe in many things commonly believed, much greater, to my mind, than the faith required to believe in metaphysical cure.

Just as a thought for you to turn over in your mind, may it not be true that we are placed here between truth and not truth, and that the exercise of that faith about which we have just been talking, which seems to be a necessity toward any conviction; or rather that the direction in which that faith is or is not exercised, conditions that which most seems reality to us (*i. e.*, spirit or matter)? Think over also that place in the Bible where it says, "This is the condemnation that light is come into the world," and "Men loved darkness, [*i. e.*, absence of true consciousness] rather than the light"—*i. e.*, failed to exercise their faith[1] toward bringing the substance of light into consciousness and therefore inertly seemed to bring darkness or not truth into reality in their consciousness rather than the substance of things which all men hope for spiritually. I am free to confess that the reality of metaphysical cure to me could be argued against. I could construct an argument against it myself.

None the less, it *is* substance and reality to me because I have relied on and tested it.

No argument could go any further with me than

[1] I have worded the above in the way I have, because I cannot consistently speak of "exercising" faith toward the untrue. Wherever I speak of such "exercise" in this book please understand "Absence of the exercise of faith toward truth."

mine to prove its reality, though I may discover something new to-morrow—but beyond any argument is the inner conviction and the demonstration, which never was mine as regards other beliefs. As I have said before, let any man try it sincerely and see if his experience is not the same.

Now that I have written the last part of the preceding paragraph, it seems to me that I have stated what appears to me at least, to be a Principle, on which the ideas formulated in this book must be founded; that Principle being, that it is impossible for the human mind to construct an absolutely incontrovertible argument for or against either spiritual or material fact,—or to be more specific, for or against metaphysical healing,—which is that portion of spiritual *truth* which we happen now to be talking about. No matter what I might say, an opponent could construct an argument against it, and *vice versa*. The only justification I can see therefore for the statement of opinions on such subjects is that the human mind can lead one *in the direction* (up to the present limit of its understanding and no further) of that spiritual "intuition" which supplies the *lack* of reasoning when the limit of human reason is reached. In a word, the finite cannot comprehend the Infinite, and while at some future time the one may be consciously merged in the other, it is only (in the ordinary course of events) by degrees that we approach the condition of consciousness where we know the truth and the

truth can set us free. Further it appears to me that only by the exercise of faith can we progress beyond the bounds of human reason and learn more of the truth. If you will consider the progress of natural science so called in the past hundred years you will see that those who have pressed forward and pushed back the bounds of ignorance are those who exercised imagination—which may be another name for faith in relation to the "things unseen" concerning which they sought evidence. But don't you think lack of faith in the *true* may possibly also bring into seeming reality a false consciousness, the untrue? Think of the outworn beliefs of the past which seemed reality to those who held them!

Therefore, I say again that all I hope to do is to give you the reasoning which led me to conviction with the full understanding both on your part and mine that neither your mind nor mine can go beyond a certain limit, and that the inferences derived from such reasoning as we can do must be used as the basis of faith in "the substance of things hoped for and the evidence of things unseen." These inferences *plus demonstration* are sufficient to guide the pathway of any man.

CHAPTER II.

"IS GOD ALL?"

I had not read many pages in Mrs. Eddy's book, *Science and Health with Key to the Scriptures*, before I became convinced that the whole volume could be comprised in three words, *i. e.*, "God is All," for as I shall subsequently show, to my mind, the supplementary statement "God is Good" is a logical necessity once the first mentioned statement is admitted. Further, I became convinced that if one admitted Mrs. Eddy's premises the admission of her conclusions became a logical necessity. Therefore, I laid the book down and turned my mind toward the consideration of her main premise, *i. e.* "God is All," for at that time it did not seem to me, nor does it seem to me now, that I am called upon to accept, without examination, any statement which another may choose to make to me regarding a subject, which of necessity conditions everything which may subsequently be said; as any opinion concerning Deity must. It appears to me that one could make almost any statement concerning the nature of Deity and found a philosophy on it, and if his premises

were not attacked could make his conclusions seem probable. "No man hath seen God at any time" the Scriptures tell us, which to my mind is simply another way of saying that the finite and limited cannot understand the Infinite and unlimited. Many ideas of God have existed down through the ages, and usually the conditions under which men lived were limited very largely by the idea which they held on that subject. Therefore I said to myself, "It seems to me most important for my own individual progress that I should see just what my idea of God is, and while I know that I cannot, because of limitation, understand him fully, it seems to me most important that I should get the highest concept which my present state of intelligence and the knowledge at my disposal will permit—always bearing in mind that there will be an un-understood something toward which I will have to exercise the quality of faith (and intuition) and not the faculty of logic or carnal mind."

So I set to work seriously (having many times before considered it casually), to see just what idea I had of God, irrespective of Mrs. Eddy. I said to myself, "If I reach her premises, I will read and study her book further. If I cannot, there will be no need for we will never agree."

The first thing thereafter that came to mind was the old question which so many have discussed before me, "Does God Exist?" for manifestly if I could not convince myself of that, the

rest of the premise became non-existent. Now as I have before specifically stated, I do not pretend to philosophical wisdom, and it may appear presumptuous in me to approach a question on which so many others have failed. Please bear in mind, therefore, that I am only trying to state things which are satisfactory to me, and lead me to the point where I am content to leave reason behind and trust to faith, intuition, and demonstration. These reasons may not be sufficient to another, but they may help that other to progress further than I have in reasoning to the point where *he* is content to leave reason behind as I have been. I am adopting the platform for no one but myself.

First of all, then, I record my conviction, which I seem to hold in common with nearly all men, that there is a God—that alone is sufficient, for me personally, but lest I be accused of failing in a step of importance to use that limited instrument "human reason," I also submit for consideration the following, which is neither a new or an original argument. I am not claiming originality—merely striving to state clearly for the comprehension of myself or some other common man.

Let us start with the premise, that, as Mrs. Eddy says, all the sensible world around us is unreal and non-existent—what then remains? I think anyone will admit that independent of the world of sense, there is a world of ideas. Manifestly every person has many ideas which have

not in any way sprung from the testimony of the senses, either his own or those of another. Take the immortality of the soul, for instance. Very well, we are agreed, and Mrs. Eddy agrees, that spiritual ideas are real. Let us then for the moment take the attitude of the true agnostic and doubt the existence of everything—including ideas. What remains? It appears to me that even the most extreme agnostic will be forced to admit that it is not possible to have even an illusion of an idea (granting his position that ideas have not actual existence) without having something real which perceives. In other words it seems reasonable to suppose that there can be no perception without a perceiver, and that when I appear to have ideas, you can deny the ideas, but you have difficulty in denying the "I." Otherwise, what is it that has the idea of denying something? In other words, if I perceive, I exist—*cogito ergo sum*—and if I exist, then so do you, and so do all the other people who have ever been in the world exist, though not as seemingly they do, in a state of separation from God. Where did they come from? Naturally, you say from something which exists, since like produces like. Then can you not perceive that when you have named that thing from which all that exists has sprung, you have but called God by another name? This may not be satisfactory to you—for myself, I *feel* that there is much more to be said some day which I now do not know—but for me,

this represents the limit of reasoning on this matter, and beyond that I am content to leave reason behind, and say "not by might, nor by power, but my [thy] spirit, saith the Lord."

Again, can you name any *final* cause of anything? If you will sit down and think carefully, I think you will undoubtedly conclude that all of the things you call causes and laws are but observations of the way an unknown cause acts; of which cause you can know nothing save through spiritual understanding and which you cannot name other than to say, "It is God who does it." I could form numerous examples to illustrate this fact, but prefer to leave it to your own thought.

So, thus far I came and it seemed to me that I could know that there is a God. But what kind of a God is He? Again I express my inner conviction, which *theoretically* I seem to hold in common with nearly every other man, that he is an infinite God and altogether Good, but lest I again be accused of failing in an important step to use that instrument "human reason," I submit the following.

First, however, let me digress for a moment to make a few remarks concerning the word "Infinite." Frankly, it is a word which conveys no concrete meaning to me whatever, and I doubt whether there is any one of my readers who understands just what it means. For instance, I sit down in my chair of an evening and try to think of infinite space—my mind goes out, and out, and out, and

out in an unending series, and then comes back like Noah's dove to the ark to rest because it finds no place where it can rest the sole of its foot. Try it and see. So I say that the word Infinite is simply a term I use in my ignorance, to cover that which I do not and cannot understand. Perhaps some day I shall; for the Bible says, "This is life eternal that they might *know* thee the only true God" (John 17–3). But for the present, please understand that I know that being limited and bounded myself (in my present condition of consciousness) I cannot understand fully that which is unlimited and unbounded. Therefore, when I use the term "Infinite," it is intended to convey a confession of my inability at the present time to comprehend the word.

Returning now to the discussion of the conception of God, which seems to be the highest of which I can to-day conceive:—it seems to me that He who is the source of all the existences I have previously mentioned, must *always* have existed. I cannot conceive of that which is created out of nothing, and if the God I wish to know was created by another, then that other must be the source of life. Therefore, I say, that it seems to me that God must always have existed. In other words, that he has existed throughout infinite time. I know there is a conflict of terms here, for time is a concept of limitation and therefore cannot be infinite. But can you express it otherwise? I cannot conceive

of infinite time any more than I can of infinite space, but for the reasons I have stated, it seems to me that such a thing must be. The conception of a circle which so many use to typify that which is without beginning and without end, does not seem to me to meet the facts, for after all the area of that circle is limited, and there must have been a time when the line bounding it did not exist. Therefore, it cannot truly be said to be without beginning and without end, in time.

So then, I conclude that God has existed always, and if He has existed always, it seems to me that He must have always had infinite power in order to sustain His existence. Can you conceive of a being who could sustain his life throughout infinite time, unless his knowledge and power had been infinite?

There *is* one idea which the word "Infinite" does convey to me, and that is, the idea that if a thing be infinite, there is no room for anything else. Think of something which fills infinite space. Yes, I know that the words are contradictions but can *you* express it any other way? Could there be anything else anywhere? So it seems to me that if God's power be infinite, there can be no room for any other power.

Consider the matter in another light. Suppose that for a fraction of a second a power opposed to the supreme Power could exist. Can you not see that the mere idea of opposition to supreme Power carries with it the necessity, that while the

opposing power *was*, supreme Power would have to be in abeyance, and therefore during that time that supreme Power would not be? That if at any time His existence were in abeyance, though only for an instant, He would have a beginning and an end in time, and therefore cannot be the Source?

So then I am satisfied to believe that God is All power, and that there is not and never has been a power in opposition to His. I next ask myself, "What *kind* of power is God's?" Is it for good or evil or for both?

Now I know that just here I am going to take issue with some very good friends who call themselves "Occultists," who hold that evil is just the opposite pole of good and that both exist as power in God; but here is how it appears to me. In order to sustain existence throughout infinite time, it appears to me that God must not only have been infinite power, but that he must have been infinite and *positive* power—indeed there is not such a thing as a negative power, for a power that can be qualified as negative is *not* power. Now suppose we examine the characteristics of evil—it is *de*structive, *un*just, *un*lawful, and produces *un*happiness, and so on. I have been unable to find a single quality of evil which is not *negative*, in quality and effect. Therefore, it seems to me that such could not belong to the power we ascribe to God or indeed to any power at all. Therefore I conclude that God is Infinite

Power and that that Infinite Power is altogether Good. Also that as this Good power *is* infinite (*i. e.*, filling all), there is no room left for another power called evil. Recurring to our former argument, if there were, God could not have existed always and cannot be the Source. The same argument can be applied to infinite Truth.

"A house divided against a house, falleth (Luke 11–17). Surely a God containing within Himself both evil and good would be as man *seems* to be to-day, "A house divided against itself."

Now let us see what the final conclusions we reach are. We seem to have persuaded ourselves that (1) God is Infinite = ALL. (2) He is Infinite Power = ALL POWER. (3) He is Infinite Good = ALL AND ALTOGETHER GOOD. (4) He is Infinite Truth = ALL AND ALTOGETHER TRUTH, etc., down through all the *positive* qualities and characteristics you can think of.

Now suppose we go back to the geometry class for a few minutes. You remember we learned there:—"Things equal to the same thing are equal to each other." So let us state our problem, viz.:

GOD = ALL
GOD = GOOD, TRUTH, SPIRIT, and any other positive qualities.

Therefore ALL = GOOD, TRUTH, SPIRIT, and any other positive qualities.

Suppose we state the opposite of the proposition.

GOD = ALL

But GOD is not EVIL: UNTRUTH: MATTER: or any other negative qualities.

Therefore, ALL is not EVIL: UNTRUTH: MATTER, or any other negative qualities.

Therefore EVIL: UNTRUTH: MATTER, do not exist, except as a false state of consciousness, which is not in harmony with GOD and has no true reality. *They are merely the false sense of the absence of something, which in reality is all present.*

You see it appears to me that by our course of reasoning we have come to exactly the conclusions reached by Mrs. Eddy in *Science and Health.* As I have said previously, I do not pretend to philosophical reasoning powers, and the things I have said may have faults in them that you will see and that I do not; but personally, this is as far as my limited understanding, or spiritual perception, will carry me. The things I have said give me personally sufficient basis on which to dismiss reasoning at this point and trust to that faith which is the "substance of things hoped for, the evidence of things not seen." To bring my conclusions into real substance to my consciousness, I must exercise that faith toward spiritual and not toward material things.

There *are* seeming contradictions in this course of reasoning, of which I will say more later; but mark this—they are contradictions which come about because of the reluctance one has to discredit the testimony of the physical senses; and further emphasize this to yourself, as between discrediting the evidence of physical senses, and denying the only conception of God which is a reality to him, it would seem as though anyone would choose to discredit material sense no matter how difficult it may be to do. It is freely granted that this observation is founded on the conception of God held by each individual. Unquestionably there are conceptions of Him which do not require such denial, though to the *Christian Scientist* such seem to be conceptions which fail to *fully* express the complete nature of Deity, His Allness and Altogether Goodness. May it not be also as I have elsewhere hinted, that this is just what we must do and that the exercise of that faith, which will make *substance* of those things hoped for, lies between adherence (*i. e.*, faith in) our idea of God (which doubtless is still imperfect) and our adherence (*i. e.*, lack of faith in truth) to the testimony of sense; the exercise of that faith toward truth or its absence bringing into consciousness the substance of what we hope for (whether it be "material" or spiritual). May it not further be true that the reason mankind is where it is to-day is because faith has not been exercised toward truth? "This is the con-

demnation that light is *come into* the world and men loved darkness rather than light because their deeds were evil" (John 3–17) *i. e.*, they exercise[1] faith toward darkness.

Without any wish to criticize I cannot see clearly how anyone who has stated a belief in an INFINITE, *i. e.*, ALL, God, *can* admit another power called "evil," or that any power or quality not positive has existence save as a false sense of the absence of something really present,—a state of consciousness *in man* which fails to perceive the ever-present truth. And I know that the only wish to do so must arise from the testimony of the physical senses. I quote here from Huxley (Huxley's *Essays on Controverted Questions*, page 181):

> Whoever asserts the existence of an omnipotent Deity, that he made and sustains all things, and is the *Causa causarum*, cannot, without a contradiction in terms, assert that there is any cause independent of him; *and it is a mere subterfuge to assert that the cause of all things can "permit" one of these things to be an independent cause.*[2]

Here let me say just a word to those very good people who fear losing what they call "a personal God," if they accept a concept of Him such as I have outlined. Let me say clearly that if by a personal God, a God who is a person is meant,

[1] See footnote page 24.

[2] Reprinted with the permission of D. Appleton & Co.

I have nothing to say—for the idea I have outlined certainly does destroy such an idea. If on the other hand, by a personal God is meant one who has a personal interest in His children so real, that of all the millions of them there is not one whom He loves less than another—not one whose interests are unknown to Him, or uncared for by Him, not one to whom individually He is not ready to supply, and does supply all that is really worth while in life—then I do most emphatically deny the fear. Considering the millions of God's children existing here and elsewhere, I personally cannot see how a God who is less than ALL could give them that which we seek in a personal God. This conception of Him, to me, and I believe to any man, draws Him immeasurably closer than before, for He is in a real sense everywhere, and we are a part of Him. How could we exist, except as a part of Him, if He be Infinite, *i.e.* All? We need no other friend to help, for He is All and always near if we but raise our consciousness to perceive Him. "In Him we live and move and have our being" (Bible).

Now I am well aware what some of you are saying, for I said the same thing after my large gentleman friend woke up, "That all sounds reasonable enough, but what becomes of what we are doing here in life, if this be true, and how can we have a perception of evil unless that which perceives it, exists? And if it exists, how can it perceive evil unless it have the germ of evil within

itself? And if it have, then something must exist that is evil." And "We would like to hear something about what some other people, people like Huxley, Spinoza, Tyndall, etc., have to say about this thing of the existence of matter, and if they think that maybe it doesn't exist, is there any reason for thinking that that may be true except a lot of *abstract* reasoning which starts with something we know nothing about anyway?" etc., etc. Yes, I asked them all and then some—and I am later going to give you the answers I made to myself. Perhaps they won't be good answers to *you* but they did satisfy *me* to some extent and perhaps they will help you to get some answer that will be more satisfactory for *you*, but that must come all in good time. I must get through with one thing before I can begin with another. First, for the benefit of those good people who have been brought up as I have, to look to the Bible for the answer to most of their problems, I want to quote some passages, which seem to me to have been written with the intention of teaching an idea of God similar to that I have just outlined. *Please* read and study the quotations. From them you can learn far more than from the book itself.

The passages to which I refer follow, and in reading them, please understand that I can see all through the Bible a literal *and* a spiritual meaning, *both* of which may be true. As I have said, these passages were taken by me from the Bible during two years of study. I have used

them as a means of demonstrating the power of Truth. Try the same method and see what interpretations you reach for yourself. I do not ask you to accept mine for each man must tread his own pathway to Truth.

I end this chapter by saying, "Try this way now if you have not before, for only by demonstration of its effects can you know that giving all power to God as a reality in your life will accomplish many wonderful things in which you cannot believe till you have seen them face to face instead of through a glass darkly."

IS GOD ALL AND ALTOGETHER GOOD?

NOTE: Only a few quotations bearing on this subject are given here but anyone who will study the Bible in the light of these beliefs will find innumerable places where the nature of God is plainly set forth.

Deut. 4:35. Unto thee it was shewed, that thou mightest know that the Lord, he is God; *there is none else beside him.* [None = no one; pretty inclusive; sounds to me like ALL.]

Hebrews 7:3. Without Father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Deut. 32:3, 4. I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: *a God of truth and without iniquity* [Sounds like altogether Good], *just and right is he.*

From the three preceding. *All* = without iniquity. Can a Good tree bring forth evil fruit?

Jeremiah 23:23, 24. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I *fill heaven and earth?* saith the Lord.

I John 4:7, 8. Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; *for God is love.* Can a good tree bring forth evil fruit?

Acts 17:28, 29. For *in Him* we live, and move and have our being; Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.—[Bodies of men.]

Habakkuk 1:12, 13. Art thou not from everlasting, O Lord, my God, mine Holy One? we shall not die [consciousness of continuity of life], O Lord, thou hast ordained them for judgment; and O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity [In Him we live, and move, and have our being. Can a good tree bring forth evil fruit?]; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

Gen. 1:26. And God said, Let us make man *in our image, after our likeness*, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Can a good tree bring forth evil fruit?

Ecc. 3:14, 15. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past. [And yet God made *All Good*, so the Bible says; what then of evil?] And God saw everything that he had made, and behold it was very good. Genesis 1:31.

Psalm 145:13. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

Psalm 62:11. God hath spoken once; twice have I heard this; that *power* belongeth unto God. [What of the power of evil?]

Isaiah 40:21, 22, 28. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: Hast thou not known? Hast thou not heard, that *the everlasting God*, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

I. John 2:16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. [How plainer could it be stated that the carnal law is *foolishness to God* and is *man's* law, not God's?]

Numbers 14:21. But as truly as I live, all the earth shall be filled with the glory of the Lord.

I. Kings 8:27. But will God indeed dwell on

the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

II. Chronicles 2:6. But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifices before him?

II. Chronicles 6:18. But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

Job 11:7, 8, 9. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

The measure thereof is longer than the earth, and broader than the sea.

Psalm 139:7–12. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness [my sense of matter] shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness [matter, untruth] and the light [spirit, truth] are both alike to thee. [If both are alike, *one* cannot exist. Toward which do you prefer to exercise your faith?]

Habakkuk 2:14. For the earth shall be filled

with the knowledge of the glory of the Lord, as the waters cover the sea.

Hebrews 4:12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

James 1:17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. [How about evil?]

Job 26:7, 10, 14. He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

He hath compassed the waters with bounds, until the day and night come to an end.

Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?

Psalm 19:1. The heavens declare the glory of God; and the firmament sheweth his handiwork.

Psalm 90:1. Lord, thou hast been our dwelling place in all generations.

Psalm 91:1. He that dwelleth in the secret place of the most *High* shall abide under the shadow of the Almighty.

Romans 11:36. For of him, and through him and to him are all things.

[*In* him we live and move and have our being.]

CHAPTER III.

CONTRADICTIONS.

PERHAPS one of the consequences of trying to reason about the Infinite, *i. e.*, what is regarded as the un-understandable, with the human reason, is, that we *must* meet with contradictions. I have met with them in every system of philosophy I have ever read. For instance, the Occultists say that God is both infinite evil and infinite good (for saying that He has within Himself both good and evil is equivalent to that), and it appears to me that for both Infinite Good and infinite evil to exist is impossible. Again, many good Protestant beliefs credit an infinite God who is infinitely Good with first creating a perfect man and then permitting him to sin, after God Himself had created him in His own image and likeness. It seems impossible to me that evil, or the temptation of evil, negativeness, could have come out of that which was all good, or that such a sequence of events could have proceeded from that which was altogether good; or that that which was all spirit could ever have produced matter, or that infinite goodness could have ever sacrificed His

son to appease His anger. "A good tree cannot bring forth evil fruit" (Bible). Many good people believe these things but without criticism. I say I cannot.

So, too, there are things in Mrs. Eddy's book which seem to me (reasonably speaking) to be illogical. For instance, as I have elsewhere hinted, she says, "Evil does not exist." I agree; then I ask, "What is it that perceives illusions of evil?" and she answers, "mortal mind." And I say, "Well, if mortal mind perceives illusions of evil, it must itself be evil." And she answers, "Yes, it is." And I say, "Well, if mortal mind be evil, something must exist beside God, if God be altogether Good." "No," she says, "mortal mind does not exist." And I say, "Well, if mortal mind does not exist, how can it have perceptions?" And I don't get any answer except that mortal mind is a dream state, which calls itself a dreamer but really is non-existent, which doesn't utterly satisfy me because even if it be true, it seems to me that there must be an existent even though negative and inert mind back of a dream.

I have found one man who attempts to answer the argument that there can be no perception without a perceiver, by saying that this idea comes from a confused state of thought, incident upon thinking of mind as something contained within the individual. This does not satisfy me because in the first place I do not think of mind in the way described—and in the second place looking upon

mind as an uncontained concept, I still cannot see how that mind even though uncontained could have perceptions, even though they be perceptions within mind, unless it had existence. I can well believe however that the state of consciousness I am now in, may, in point of time, when compared with the whole of my existence, be very short. When I go to sleep at night I dream, and my dreams are just as logical and connected to me as my daily "life." The "matter" I know in dreams is just as real to me as the "matter" I know in the daytime. I find nothing impossible in believing that the whole of a "lifetime" as known to you and me is but a "dream" of a consciousness which is dreaming inert and negative (*i. e.*, diffused mortal mind) for a time which in comparison with the whole of its existence is no longer than our night time dreams are when compared with the whole of our presently known life, be it fifty or a hundred years long. I can plainly see that this mortal existence may be a dream, just as Mrs. Eddy says it is—but I cannot reasonably explain to myself how that dream can be, unless there is a real existent dreamer (even though uncontained and inactive) back of the dream. None the less, if asserting reality for that dreamer denies the idea of God, which seems a necessity to me, I am ready to *deny*, even though for the time being I can only see through a glass darkly and not fully understand.

Again, Mrs. Eddy says real man is perfect,

which I think may be true—but I say if the real man be perfect, and "mortal man" doesn't exist, there is to be sure an incentive in putting off the old man, the carnal mind which is non-existent, and bringing it to the point where it will disappear and the real or Christ man who is not a dreamer will appear, but how can something which is non-existent disappear anyway, because if it disappear, it must have had appearance sometime, and so on. This suggests the scripture, "If this earthly house of our tabernacle were dissolved," etc., (John).

Mrs. Eddy's book has been called extremely illogical.—On the contrary, to me it is one of the most logical books I have ever read. Perhaps in view of the foregoing, you will fail to see what I mean—but here it is. Suppose I say, or Mrs. Eddy admits, that the *imperfect man* exists, what is the consequence? Simply this, that if he exist, God cannot be All and altogether good, for either evil (belief) came forth from Him, or He *permitted* a sense of the absence of good, named "evil," to exist and torture man, in which case He cannot be either All or altogether good. Further my inability to understand how a non-existent thing can produce a sense of the absence of good *may be simply due to the reluctance of that part of my being which is writing this book to admit its own nothingness* and to its inability to perceive beyond the bounds of sense. In other words, I think the longer I read Mrs. Eddy's

book, that she saw the same difficulty that I do. She found it hard to construct through the obstruction of that material instrument, the human mind, a spiritual statement of truth. *But she said, "I will not deny my idea of God.* And if the thing which seems to exist in absence of good comes to me and demands recognition as a reality, I will deny it, for to grant it is to dishonor the conception of God which is a necessity to my life." In other words, to my mind the difference between this system and others is, that while all are illogical from the standpoint of the human mind, Mrs. Eddy denies the untruths of sense (*i. e.*, absence of truth) in order to preserve her idea of God, while other systems have compromised with the untruths of sense (absence of truth) and thereby have destroyed the idea of an infinite God with which they originally started. Moreover going beyond the bounds of human reason again, I find that when I act on the principles set forth in Mrs. Eddy's book, I obtain results both in health and in peace of mind which I can get in no other way, and after all this is the crux of the whole matter; *truth, if it be truth, is demonstrable, and the ability to obtain results in this way and in no other is demonstration. Try it yourself and see.*

I must confess that the Occultist idea of metaphysical healing *seems* to me to be more logical and capable of explanation than that of the Christian Scientists, founded on the supposition, as I understand it to be, that there is a conscious

side to every atom, and that by effecting that consciousness or appealing to it the reconstruction of tissue, for instance, can be effected—nevertheless, I have found, in my own case at least, that results can be accomplished by consistently regarding matter as *unreal* which cannot be reached by the other method. I am forced therefore to the conclusion for myself, at least, that there is more of truth in the Christian Science viewpoint than there is in that of the Occultists.

Having said this, I have said all that I can say about the *one* illogicality which appears to *me* in my present conception of Christian Science to be in Mrs. Eddy's book. I cannot myself say why, or supply a good reason why God should permit us to have this dream state which appears to cause so much suffering. I can see that, from a human standpoint, mortals may be (yes, the word does imply existence which I can only arbitrarily deny, because it conflicts with my conception of God) *spiritually inert*, sleeping, dreaming, as Mrs. Eddy says, and that these experiences will finally awake our latent spiritual powers to their dynamic use and to harmony with God's law. But while it may be humanly true that no one can awake save by suffering and his own experience out of the dream, why is it necessary? It is safe none the less to believe despite my lack of understanding that an all powerful God created us *perfect*, without any potentiality of illusions, and I confess that for me there is here something

hid in the mind of God and I am content to leave it there till He reveals it, and to go on knowing that He is altogether good and that evil therefore cannot exist, no matter how real its seeming may be to human consciousness which is at variance with God's law. The Christian Scientist prefers to deny himself rather than to deny the only idea of God which satisfies his spiritual understanding. Have you ever thought in this connection of the passage "If any man will come after me, let him deny himself, and take up his cross and follow me"? Deny *thyself*. This does not mean, as we shall see later, denying anything *good* which now exists in life.

With this I end this chapter, promising again that I will later give you my own answers to the other queries I propounded in the last part of the last chapter, and ending again with the statement, "Try this way if you have not and see if you do not get results that you can never otherwise obtain." "By their fruits ye shall know them."

CHAPTER IV

DOES MATTER HAVE REALITY? CHRISTIAN SCIENCE AND THE PHYSICAL SCIENCES, INCLUDING MEDICINE.[1]

I WISH to begin this chapter by repeating in a new form what I have previously otherwise stated, viz.:--That if one finds his premises in spiritual fact and reasons inductively, he will probably reach the same conclusions reached by Mrs. Eddy. If, on the other hand, one finds his premises in physical sense, and reasons deductively, there is grave danger that they will not be reached.

However, for the sake of those who wish to argue from the basis of known fact, there is much more to be said for Mrs. Eddy's doctrine than is commonly supposed. I am surprised to find that many if not most persons are of the opinion that when Mrs. Eddy doubts the existence of matter, she is taking a completely new and revolutionary step in the world's history. On the contrary,

[1] I have in this chapter used the term "false thought" frequently. I ask in reading that the term "absence of thought" be borne in mind and substituted as an alternate phrase. Possibly this may throw light on the nature of "mortal mind" and the "law of sin and death."

some of the sanest and most highly regarded minds in the history of the world have entertained the same doubts; indeed, for myself, I can say that I have seldom read a philosophical work in which the author was willing definitely to state that he *knew* matter existed, or could adduce a satisfactory proof of its existence. The attitude of most of the men, whose works I have read, is that they cannot prove that matter *does not* exist, neither can they prove that it *does*. They also say that they cannot prove that Spirit exists, therefore, they adopt one of four attitudes: either they call themselves agnostics and attempt to doubt everything; or they believe in material life to the exclusion of Spirit, because they can see, taste, feel, hear, and smell material life; or they believe in a mixture of spiritual life and material life because they can see, taste, feel, hear, or smell material life, and don't like the sensations —hoping for something better; or they believe in spiritual life to the exclusion of material, which to me seems the attitude which soonest leads to that knowledge of good which *is* eternal life. And again, I ask, "Is not this just the kind of a situation you would logically expect to find, if, as before surmised, we are placed here between truth and not truth; are expected to use our human reason, only up to a certain point, and beyond that point, to depend for our knowledge on the faith (or lack of faith) which brings into substance the things hoped for?"

If we were able to prove those things through our physical senses, where would be the province of that faith by which alone the knowledge of the world has been developed? I believe a similar suggestion is made in the Bible where it says that we hope for the eternal things unseen, but if we could see them there would be no need of hoping.

Again let me remind you that it has taken just as much of faith, or lack of faith, to believe some of the things known to-day by Orthodox Science, *before they were known by proof*, as it does to-day to believe in metaphysical cure of disease before its methods are charted. And I repeat, is it not also true that your belief will depend on whether you exercise faith toward truth or exercise it not at all, believing solely on the testimony of sense?

"Where your treasure is, there will your heart be also." Mankind's treasure is and its faith has been exercised toward material things (*i. e.*, it has not been "exercised" toward Spirit). They have "loved darkness rather than light," hence, material things appear more real than spiritual things to them, and this is the condemnation.

But recurring to the things to be said in favor of Mrs. Eddy's doctrine from a material point of view, I speak again of Huxley. Now, Mr. Huxley, while many disagree with him, I think will be admitted as among the sane, and as of a keen, analytical, incisive type of mind. I find that on page 166 of his *Essays on Controverted Questions* he says anent the bounds of physical science:

Take the simplest possible example, the feeling of redness. Physical science tells us that it commonly arises as a consequence of molecular changes propagated from the eye to a certain part of the substance of the brain when vibrations of the luminiferous ether of a certain character fall upon the retina. Let us suppose the process of physical analysis pushed so far that one could view the last link of this chain of molecules, watch their movement as if they were billiard balls, weigh them, measure them, and know all that is physically knowable about them. Well, even in that case we should be just as far from being able to include the resulting phenomena of consciousness, the feeling of redness, *within the bounds of physical science as we are at present.*[1]

Now my advice to you is to stop for a few moments and let this soak in. I had to, and after it had soaked for a time, I said to myself—what does this mean? Why, it just means this, that the quality of redness in a thing is possibly *not a quality of the thing itself* but something supplied to the thing by a certain something outside the possibility (at present at least) of understanding through the physical sciences. Mr. Huxley goes on to doubt whether there is any such thing, and therefore not being able to prove to himself the reality of either Spirit *or* matter (and no wonder, since Spirit is incognizable to the physical senses) "corruption cannot inherit incorruption" (Bible), he calls himself an "agnostic." If having

[1] Reprinted with the permission of D. Appleton & Co.

reasoned to this limit, he had used the faith which is the "substance of things hoped for," and exercised it in the direction of Spirit, he would have called himself an "idealist," which is really another name for a Christian Scientist. He failed to exercise it toward Spirit, and therefore he had to be either an agnostic or a materialist. And again I ask, is not this just such a condition as you would expect to find if as previously hinted we may be placed here by our own lack of knowledge, without the ability of actually proving these things through the medium of the physical senses and with the obligation placed upon us to exercise that "faith which is the substance of things hoped for," in the direction of spiritual truth?. Existence, as I shall subsequently say, seems to me to be a continuous succession of states of consciousness. That which you are not conscious of, to you, does not exist. If you were not conscious of a sense of matter, and all other men in the world were likewise, matter would not even *seem* to exist. But of that more hereafter.

Let us go back for the moment to Mr. Huxley's statement regarding the fact that the feeling of redness *may not* be a quality of a thing itself, and lest there be any doubt of his attitude as regards the existence of matter, let me quote again from him to the effect that "Matter is the hypothetical substance of physical phenomena." In other words, while he does not *know* whether

it does or does not exist, it is from his point of view merely something which he uses to account for his sensations. An hypothesis you know is something that always goes about with an "*if*" hung around its neck like a millstone around the neck of a drowning cat. What Mr. Huxley in effect says is, "If my sensations be true, then matter must be a fact," but as seen above he also says that his sensations may not be true, for while he has the sensation that redness is a quality inherent *in things*, he proves by reason that his sensations in that regard are possibly untrue. Therefore, his dying cat being dead, his argument is the millstone. He does not assert the existence or non-existence of qualities *in things*. He simply says, "I do not know. I cannot prove the existence of matter."

But let us recur again to the statement that the feeling of redness may not be quality inherent in a thing, but a perception of something outside of physical science, and let us call that thing "mind," which is as good a name for it as any other and far more satisfactory than the agnostic belief in nothing. What are the consequences logically of Mr. Huxley's statement? Why, simply this: The quality of redness may be not a quality of a thing but something supplied to that thing by mind (Mr. Huxley makes no *assertion* one way or the other), and if the quality of redness, why not the quality of hardness, and why not the quality of denseness, and the quality of blueness, and

the quality of swollen jaw, or any other quality you may wish to name? Now, think a minute. Take a chair. Think of it. It appears to be a red chair, but Mr. Huxley says the redness may not be in the chair—he doesn't say where it is but I have supplied the mind he left out, and am exercising my *faith toward it* and not toward "matter," since no *proof* is possible save by demonstration. Exercising your faith also in this direction, take all the qualities of the chair: weight, density, height,—name them all, good or bad, and you can do the same thing, so that the final consequence of Mr. Huxley's remark is that you can and have, by faith exercised toward mind, subtracted all the qualities of the chair and perceived that they are not[1] things in the chair but ideas in mind; and by this I mean God (*Universal mind*) as regards *the true ideas*, and man's *false consciousness* of these ideas as regards the *untrue* ones.

Stop again and think. What then becomes of the chair? Plainly it has been translated from a *thing* into a concept of mind. Without qualities in itself it has no objective (so-called) existence. Take your body instead of the chair and go through the same process. What is the result? Plainly that the body is a concept of mind. Conversely it would appear that carnal, mortal mind is that seeming mind which ascribes qualities to

[1] *Without* the exercise of faith you could at least say "may not be."

things instead of to ideas. Mrs. Eddy says (and I agree with her) that it is necessary in order to preserve our idea of God to deny reality to this mind, but that is not because I, at least, understand how a non-existent mind can produce even illusions, but frankly because it seems necessary if I am to be true to my idea of God, and because I would rather deny the testimony of my material senses than deny what the Bible and my spiritual perceptions teach me of Him.

I am simply going through this course of reasoning in order to show that in asserting that matter does not have reality, Mrs. Eddy is taking a step which is not so revolutionary as it seems, for quite evidently Mr. Huxley's opinions, and I may say the opinions of many of the world's brightest minds, when reduced to what they really mean, come very close to being the same as those of Christian Science, as we have seen.

I was very much surprised the other day to have a friend of mine who has spent most of his life in studying scientific electricity say to me, "I do not see how anyone can assert the existence of matter." Then he went on to give his reasons. I suggest that you try the same thing with some of your scientific friends and see what answers you get.

Mrs. Eddy merely asserts, on the evidence of her spiritual senses, what others, using human logic as a basis, say they are in "doubt about." Is this not a good example again of the fact that faith,

understanding, and demonstration condition your world?

Returning to the chair from which we have abstracted all qualities, as an objective reality, what finally remains of the chair, after this process has been completed? Nothing of the chair as you knew it, but mark this, there still remains the idea of that chair and there still remains the idea of any useful and good thing you may have been accustomed to. So Mrs. Eddy says that, in reality, we live in a world of the ideas of God, God's thoughts or children. You ask as I did, "Why, then, does everyone see things alike?"

How do you know that they do see things absolutely alike? It has been well said that to one mind a stone is a stone and nothing else, but to another it presents the universe of God. But granting that it be true that all persons see the same thing in the same way, can you not account for that on the basis of our original hypothesis? "In Him we live and move and have our being." In other words, you, I, and everyone else are parts of the One Universal Mind and, naturally, we can see nothing true that has not existed always in that mind. Consequently, we all see ideas with Spiritual mind on the general plan, which has always existed in that mind. All being parts of the same whole, we see things alike.

But mark this also. We seem to have a false sense of separation from the One Mind. The

term mortal mind as used by Mrs. Eddy does not mean just *your* mortal mind alone, but mortal mind appears to be also a universal mind which has the false sense of separateness from the One Mind and division into many minds—you might speak of it as the consensus of all the false beliefs regarding matter which have been held by men ever since man appeared in the world.

Consequently, sharing as you do in that mind, also you seem to not only perceive your own false beliefs but those of massed human opinion (false consciousness). You appear to see false things also as other men through material sense see them. And please note—it is the sense of matter which produces the sense of separation from God. If you ascribed reality to spiritual ideas, instead of to *things* which mortal sense objectifies, you would externalize the things which are eternal, if any, and would consciously know them as within and not separate from the One Mind. There would be no separation, no "sense of matter." All this on the hypothesis that all see things alike in physical sense, which as a matter of fact I do not grant, for personally I believe that there is a vast difference in the concept which different so-called human minds have of the same idea.

Possibly here is where many people misunderstand Christian Science, for I find that to many it seems ridiculous that any one man could produce for himself all the things which Mrs. Eddy says are illusions to him, out of *his own* carnal mind.

Anyone who understands Mrs. Eddy's doctrine in this way is laboring under a misapprehension, for it is very clear to me, and I think is clear to Christian Scientists also, that by "mortal mind" she means *just what* I have stated, *i. e.*, that consensus of mortal opinions, enforced by mortal mind, down through the history of millions of years, which the Bible calls the "carnal mind," which is subject to the "Law of sin and death."

By this I do not mean that the eternal ideas of God have been changed or affected, but merely that a human sense of these true ideas has, by means of massed human opinion, been warped and made untrue, through a sense of matter which brings about an untrue sense of separation from God.

Let us see if we can express this in plainer terms —I am simply trying to express an idea of Mrs. Eddy's Science which has come to seem reasonable to me. God is all and spiritual man is his expression (Mrs. Eddy also says "reflection"). The real man's life is an expression of God, there being no reality in so-called material things which are the thoughts of mortals. All is in, and of, Mind; the One Mind. If you build a church you are giving expression to an idea of God, in so far as the church expresses beauty and truth, and the advance of mankind has come and will come in a truer conception and expression of God's ideas; though the real spiritual man is perfect and has the potentiality of fully expressing God *now*.

But mortal mind (which cannot exist if God be All, because it is not a likeness of God) has injected into the idea of a church, we will say the material belief of density, weight, matter, the idea of separation from the One Mind, or any quality of *in*harmony you may name, which qualities as Mr. Huxley again seems to hold may not be qualities of things, but may be injected as an idea of mortal mind. In the same way, God's idea or your body exists, but it is a perfect idea and the concepts of negativeness, matter, density, sin, sickness, and death, with their consequences, which seem to be yours in connection with it, are not realities but false concepts of mortal mind, since being inharmonious, they cannot be a part of God's plan, if He be altogether Good. In other words, the One Mind and its ideas are *the whole of existence.* Nothing external to Mind (God) exists, and your sense of separation from the One Mind and of evil (lack of spiritual development) are concepts of an unreal carnal dream which is not of God and therefore is not existent—a false state of consciousness which would not even *seem* to exist, if true Mind (God) were fully understood.

Let me give you another thought which has come to me lately regarding the end of it all.

First let me quote:

> This *is* eternal life that they should know thee [God].
>
> At that day ye shall know that I am in the Father, and ye in me, and I in you. John 14: 20.

I in them and thou in me, that *they* may be made perfect *in one.* John 17:23.

That they all may *be one;* as thou, Father, art in me, and I in thee, that *they* also may be one in us. John 17:21.

Can you not see that if you *knew Him* (God—see first verse above), that is, if you had the same consciousness He has, and which He gave you when He expressed in you His own image and likeness, you would from the standpoint of mental life (God being All) have not only the individual consciousness you know to-day, but also that of all other men. You would not only *be* conscious of your spiritual identity, but you would *be* (from the viewpoint that life is mental) also aware of the divine nature of the sons and daughters of God and of their Oneness with God and therefore of their Oneness in quality with yourself —and that without the loss of your individuality. In other words, knowing God—*i. e.*, knowing yourself as an emanation of God, or having the same consciousness as God—would make you and all other men "*perfect in One*" and we (*i. e.*, all men) would in that state of consciousness "*be* one" (and at the same time be our individual selves); "as thou Father art in me, and I in Thee, that *they* also may *be one* in us." A state of consciousness including, at one and the same time, individual (*i. e.*, *they* also be *one*) and universal consciousness. You would, in this consciousness, lose a sense of

separation but not a sense of true individuality. You would perfectly reflect, or manifest as Mrs. Eddy says, an idea of universal Mind. Also things which now seem external would consciously be *within* and you would in fact see that the mental impulses which give you the effects of matter (separation from God) are false.

Please remember that mankind, if life is continuous, and it seems that it must be, if God be Infinite, must have had a long time in which to accomplish the building up of these false beliefs which never were if God is All. Madam Blavatsky gives them a tremendously long period, thus admitting their reality. And right here let me revert to the statement formerly made to the effect that I have read *The Secret Doctrine*. It is a work of three huge volumes. It appears to me to be a relation of how man came to sink into this illusion of matter,—a history of so-called *mortal* mind which is not of God. For those who are not familiar with her thought, it should perhaps be said that it is based on the supposition that there are different kinds of matter surrounding us, some of the kinds being imperceptible to the ordinary physical senses. I believe this has been partially verified by Orthodox Science and it seems also to be indicated in the Bible. When a man dies, as we call it, he takes on, according to Occultist belief, a body composed of all the good and all the evil, which (evil) he has not destroyed, and for a time pursues his development in an-

other plane of matter (belief). We are, according to this belief, constantly surrounded with beings imperceptible to our physical senses, but perceptible to other latent and undeveloped senses, unless we develop our truly spiritual sense with which to destroy them (rise in consciousness above them). Now, I have no doubt that much that is written on this subject is true from a mortal mind standpoint. Indeed, I have myself experienced some things that are difficult to account for on any other hypothesis. Nevertheless, I have come to this conclusion, that the Secret Doctrine is the history of carnal, *mortal* mind and that no matter where you meet with "material" things, be it here, or on some other plane, they are, except as to the ideas they dimly travesty, without true reality. Madam Blavatsky admits as much and then treats them as though they were real, while Mrs. Eddy dismisses the whole matter with the remark that life is continuous without the attempt to describe the conditions under which it is continuous, and states that the thing to do is to raise your consciousness above *all* planes of matter.

I wish to be very definitely understood as to this matter of Occultism. I have read many books on the subject, among them Blavatsky, Besant, Leadbeater, Ingalese, and Rudolph Steiner. I have experienced for myself the truth of much that is said in such books as to the existence of super-physical worlds; none the less, at the

end of years of thought, I come to this conclusion—that the "super-physical" worlds described, are none of them "super-material," and that at the end of the Occultist's journey (as he will tell you himself), just as at the end of every other journey in the world, is the One Mind—and the Law of the spirit of Christ.

"In my Father's house are many mansions," but there is but one way to those mansions, the way of Truth. Mr. Rudolph Steiner, whose works interest me immensely, has described in his *Way of Initiation*, as other Occultists likewise, what to them is the shorter way. I do not believe that even the way thus described by Mr. Steiner is the path our way shower, Christ Jesus, trod, for I believe that by seeking Spirit first, and having interest in so-called material things only as they conduce, by avoidance, to spiritual progression for all, much of the experience outlined in the *Way of Initiation* as a necessity is found to be only a pathway to be retraced and longer than the shortest one to the goal; the short way being faith in the Christ Mind and its power and allness. None the less, it appears to me that Occultists, as all other men, are seeking the ultimate of unity with God by needlessly long pathways which through experience will lead them into the one true path trod by Christ Jesus.

In one of his books Mr. Steiner states that Spirit cannot manifest except through *form*. I do not know whether he would agree with me or

not, but to myself I do not seem to have said anything essentially different. I have said, and substantiated it with other opinions, that so-called "forms" are in reality not "material," but radiata, mental phenomena giving effect or manifestation to Spirit (God), and that mortal man has injected into these ideas a false "material" sense, which seems to separate the ideas of God from the One Mind and divide them into many minds. Possibly, I have used the wrong term in saying that false ideas are "injected into" true ideas of God. It may be more scientific to say that so-called mortal man's false consciousness reacting from harmonious law produces effects of inharmony.

Please remember right here again that according to the best testimony, mankind has had a very long time in which to create false impressions. I was reading a book yesterday by a man who is well regarded and is a close student of these matters. I refer to the book on *Cosmic Relations*, by Henry Holt. In it I find a long argument, too long to quote, to the effect that the organs of the human body have been developed in response to stimuli from without. For instance, he says that the development of mankind from protoplasm to organism is much as follows:

The eye develops because of the desire to see; the ear because of the desire to hear, and all the other organs of the human body, according to this author, have developed because of the desire

of mankind to perceive external things. I believe that this is good biological doctrine, according to the Orthodox Scientist at the present day.

Let us go back for a moment to Mr. Huxley's conclusion that the qualities of things may not be inherent in the things themselves but may be supplied to so-called things by something out of the comprehension of physical science. Let us assume (for the sake of argument) that this is true, and that "qualities" are ideas. Can we not then state the biological doctrine as follows:

The mortal human mind (*i. e.*, diffused mortal opinions) by exercising the "faith which is the substance of things hoped for" in the direction of inert "material" things, or rather by failing to exercise it toward Spirit, has desired to see, in the ideas of God, certain qualities. Therefore, in the course of millions of years, it has developed a false idea of a true organism called an eye, which appears to the human mind to have the ability of seeing things that are in reality non-existent as *things*, but are false objects or the absence of perfection in a true mental plan of the One Mind. In other words, if it be true that the Orthodox Biologists believe that mankind through his desire to see external things has *himself* developed a real something called the human body in the course of millions of years, is there anything in that theory more improbable or difficult to believe than there is in the theory that some of the things the Biologists say exist externally, including

the human sense of body, are but false conceptions of a false sense of separation from God, not externals, and the others, true ideas of God not externals to the One Mind? Cannot the testimony painstakingly and worthily gathered by Biologists be used to support either theory and is there not here another opportunity for the exercise of faith?

Frankly it seems to me that it requires a great deal of so-called faith[1] to accept the Orthodox Biologist belief, and that this is another instance of the fact that we are placed between truth and not truth, and are expected to exercise "the faith which is the substance of things hoped for" in the direction where we should lay up our treasure. It seems to me that the Biologist and the Christian Scientist are saying the same things in different ways. The Biologist in effect says, "Mankind has made for himself a reality called the "Law of sin and death," while the Christian Scientist says, "Mankind, in the course of ages, has created for himself a so-called law" (and up to this point in the statement he is in agreement with the Biologist) "which is not a reality but an illusion." I cannot see that there is a particle of difference in the amount of faith required to believe in the one doctrine or the other, and may it not be true

[1] I have tried throughout to indicate that it is impossible to "exercise faith" toward the untrue, since such faith is merely "not faith in the true," or a negative thing,—a quality of carnal mind which fails to know the truth. However to convey my meaning clearly in usual terms, I am forced to leave the word "faith" in the text in certain places.

again that mankind, in not exercising its faith in the direction of faith in the reality of Spirit, has brought "matter" *into seeming substance* for themselves, whereas had they exercised that faith in the direction of Spirit, they might have brought into substance in their lives other things more worthy of hoping for—a consciousness of Oneness with God? I must be pardoned for emphasizing this so often but it is the root substance of my belief. Is it not possible further that by turning to-day and exercising our faith in the right direction, we will eventually come to a consciousness that God is All, and that all the inharmonious carnal laws, including germs, sickness, and death (the law of belief), are but something which so-called mortal man has made for himself just as the Biologists say he has, but which in sober truth is no reality but is of the "wisdom which is foolishness with God"?

Lest there be any question as to the at least partial agreement of other minds with some of what I am stating herein, I quote from the book previously mentioned (*i. e.*, *Cosmic Relations*, by Henry Holt, vol. i., p. 161. Published by the Houghton, Mifflin Co.) as follows:

> Till lately we have supposed we knew two worlds—one of mind, and one—which includes our own bodies—external to mind. Each of these has always been at bottom a mystery, and the relation between them a mystery. Each produces phenomena in the other, and yet to imagine mind and matter turning into each

other is very difficult, and until lately has been impossible. But now it really does seem as if the division between them might be but superficial and often merely one of those provisional lines with which our minds are constantly dividing, in the effort to conquer, the essential unity of Nature.

In the chase that analysis and hypothesis have made after the smallest particle of matter, they now seem to have chased all particles away *and found nothing really there but psychical influences, that awaken in us the psychical effects which we call resistance, roughness, smoothness, form, color,*[1] etc., etc., just as in our visions, sleeping or waking, we experience those same sensations, without the intervention of any particle of "*matter.*" If there is, then, after all, but one source of sensation—mind acting on mind,—"materialization" is not impossible, and there is no longer any necessity for reading libraries to find out that we don't know how mind can act on body, or body on mind.

Now, as, in our experience, mechanical energy, muscular energy, nervous energy, heat, light, electrical power, and the rest, are constantly transmuted into each other, is it not easily conceivable that any one of them may be transmutable into resistance or pressure? Nay, a step farther, is it improbable that the telekinetic force may belong with the rest in a mutually interchangeable group, which can produce on our waking perceptions, as well as in our dreams, all the effects which, in certain combinations, we recognize as "matter"? On this hypothesis, the force mani-

[1] These words have been italicized by the author; in the original they are printed in Roman.

fested by or through the materializers can (not inconsistently) be assumed to manifest itself as "matter," including such aggregates of force as we are familiar with in the forms which usually perform certain functions—as hands which move things. . . .

Do not our latest knowledge and best thinking result in the idea—old in many forms—that we are but expressions of a measureless force which is ourselves and also behind ourselves? Would any person given to the old phraseology be very fantastic in calling us *thoughts of the divine mind?*[1]

What do the italicized words in the above quotation mean if not that "matter" has no existence as commonly understood? Except that both good and evil are supposed to spring from Divine Mind is there here any essential departure from Christian Science understanding? Read carefully and see if you do not reach this same conclusion with reference to their meaning. This seems to be but another mode of expressing Mr. Huxley's thought previously expressed with reference to the fact that qualities as such may not exist in *things* themselves. Can you perceive any difference in sense between the "matter" you see in dreams and that which you see when you are awake?

Now I ask before you go any further, that you read the above quotation from Mr. Holt's book again. Particularly that part of it which states that science has reduced the phenomena of physics

[1] Reprinted with the permission of Mr. Henry Holt.

to psychic impulses without the intervention of any particles of matter—then read again what Mr. Huxley says about the sense of redness, and my comments thereon.

After you have done this, sit down and think for a few moments—and then let me ask you the following questions. If it be true that there are nothing but mental (psychic) impulses surrounding us—without the interposition of matter—if this be true, I say, is there anything improbable to you in supposing that man himself by the *unconscious* lack of use of mentality (psychic inertia) alone (subconscious mind) has produced all of the effects we commonly speak of as the "Laws of Nature," *such of them as are inharmonious* (*the others being of God*), by the aggregate telepathic inertia in consciousness, if you wish, of his own lack of true thoughts, throughout the millions of years in which he has *been*, and by putting himself in inert opposition in a dream state to true law? Underneath are the everlasting arms, of course—under it all is God's Divine plan, distorted as the understanding of that plan may be by man's errors—the plan is none the less there. I know I am going to make you laugh by what I next say—if you haven't given the subject consideration before—but to me there is nothing impossible, on the supposition that all of human life is (as Mr. Holt and Mr. Huxley seem to state) a series of psychic impulses, or if you will, on the theory that mortal man has created his own body to suit

his own needs. I say, on these suppositions, there is nothing inherently impossible to me in going a step farther and supposing that mortal man has created his own sense of his inharmonious surroundings (which on this understanding of things are purely mental). May it not be, to take a homely example, that even the consciousness of uncomfortable, inharmonious weather conditions is the result not of God's law but of the aggregate inertia of man's own unconscious lack of spiritual mentality right down through the ages—to the carnal man's opposition, in a dream condition of consciousness, to true law?

I wish to be very clearly understood as regards this matter of the control of the consciousness of weather conditions, otherwise it will seem that I have asserted something utterly beyond the bounds of understanding even though Jesus proved it true.—Let us suppose that some very cold day in winter you go out of the house. When you first come out you are uncomfortable, and very likely your ears begin to smart with cold; but you rub them vigorously, and between that and brisk walking you and your ears are soon warm. I think it will be admitted that this is within the bounds of presently accepted wisdom. Also probably there is no one who doubts that on such a day some persons will suffer from cold much more severely than others.

Now let us suppose for a moment that every man was equipped with an "organism" of such a

nature that it responded *instantly* to vibration from without, and accommodated itself instantly to all the conditions surrounding it. We are told that cold is but the result of changes in vibration. If so and your "organism" responded instantly to external changes in such a way that you were constantly *in tune with external vibrations* can you not see that you would suffer no discomfort? You would know that there had been a change, but you would feel no uncomfortable consequences, and in proportion to your ability to respond truly would be your freedom from discomfort.

Let us go back for a moment to the statement that "Life is a series of psychical impulses without the interposition of one particle of matter." If this be true—and there seem to be very good reasons for believing that it may be—is it impossible for you to surmise that your sense of having a dense body is the result of ignorance on your part of how to use the "spiritual (psychical) impulses" which form a part of your own individuality? In other words may this not be a part of what I have called inertia of mind or "not mind," and when you learn to "know the truth" in relation to your consciousness of a body, so that your individuality responds in perfect accord with its surroundings, *i. e.*, God's laws, will not the truth "set you free" in a very real sense from all the suffering you seem to know now merely because you *do not understand*? When the day comes that you are in perfect accord with all

your surroundings, will you not then know that God's law has always been a law of perfection of which you were always a part, and that your own *false sense* of truth *and that alone* was what seemed to make you stand apart from that law in a relationship which, because of your own lack of understanding, seemed to separate you from God? Will you not then know, as you to-day dimly surmise, that matter, sickness, and suffering have no existence except as a part of a dream which you are having in a false state of consciousness, inert to Truth and vibrating out of tune with Truth? Will not death itself then be conquered because of your then consciousness that you are one with the Universe in an indestructible relationship which, because of your perfect accord with Spirit, can have no breaks of consciousness and no change? There will be no room for a change of consciousness because your own consciousness will be true and therefore as everything true is—eternal.

And again if it be true that material life is composed of "psychical impulses" and "psychical inertias" is it not a matter of *consciousness* without the interposition of one particle of matter, and is the Christian Scientist not right therefore in saying that when your consciousness is raised so that you know the truth you will be and are set free from sickness, *i.e.*, respond to the harmony of God's law and therefore cease to suffer, or be subject to the false consciousness which now

causes disease because it is out of tune? Again, is not the Christian Scientist right in attempting to do this right now, as Jesus commanded, and considering the inertia of false statement surrounding every man is it strange that sometimes he does not at once succeed? If life is solely mind influences surely you can see that this kind of inertia and false statement does not need words to carry its expression to others; thought *is* from this viewpoint the greatest influence in the Universe.

I can plainly account to myself for all mortal man's seeming suffering, sin, and death, in a way that carries to me utter conviction—on the ground that mortal man is out of tune with Truth. Also I know that there is a part of me that to-day is beyond this mirage of false appearance, and which to-day perfectly reflects Truth. How to account for this thing which wishes me to call it a perceiver, and which seems to be out of tune—*that* is the one question impossible for me to answer. I suppose that in attempting to explain something we are trying to reconcile it with something known to be Truth, and that this false man I seem to know now, being himself apart from Truth cannot be reconciled to it by any operation of his own testimony, which as Jesus says, proceeding from itself alone, must be untrue. That part of me which is beyond this apparent false dream knows that God is utterly and altogether good and is All despite what sense says to the contrary.

But frankly now on the basis outlined just above (*i. e.*, life's psychical influence) and bearing the demonstrations of Jesus in mind, is it impossible for you to see some good reasons for the possibility of spiritual cure, and is it impossible for you to feel that possibly all that is inharmonious, or seems to be inharmonious, proceeds from the aggregate false opinions of mortal men themselves?

Think it over.—Think over also what is said later herein, about the hypothesis of matter being composed of "particles," and regarding the possibility of some day perceiving that these "particles," which have never yet been seen, are really non-existent. Then see if you cannot surmise that (life being mental) you would, *if perfectly in tune with Divine Law*, see as a fact that matter does not exist, because being in perfect tune with the Universe, you would not feel externality, which perception now occurs because of your own inharmony with true law. You would perceive, as a fact in consciousness, that you are a part of the divine harmony and therefore receive none of the impacts arising from the clash of your own inharmony with the harmony without, these *impacts giving you the effects of matter.*

Remember also that mental (psychic) influences are probably communicable without speech and that the false opinions of men may have an unconscious negative influence on you, which helps to set you in opposition to God's law. On this theory all that is needed to redeem you is some-

thing to free you from false opinion and harmonize you with law—Understanding. "Ye shall know the truth and the truth shall set you free."

I admit it is difficult to see that discomfort is not externally caused, but think this over and see if it is impossible for you to believe that all man's discomfort is due to his own inharmony with the law of God. The same temperature feels different to different people, does it not? Also ask your physician if nervous troubles have increased since the World War, and see if you can understand why.

A few explanatory sentences should perhaps be added to these remarks in order to make their comprehension easier.—Natural Scientists tell us that the whole universe is in a state of vibration at different rates. Such being the case, it seems evident to me that two different rates of vibration contacting one another must produce impacts perceptible to mind (not necessarily to "sense"). On the theory which I personally believe to be a true one (and in this I am supported by many) that material so-called life is exclusively mental (psychical) impulses without a particle of what we call "matter," is it unbelievable to you that man could, in the course of millions of years (merely by the inertia of his own lack of intelligence), have put himself at variance with God's law, and thus have produced all the sensations we are accustomed to group under the headings of sin, sickness, and death? Is it not conceivable to you

that the sensations we describe as "matter" are produced in the same way? By affecting your own consciousness of "an object" (*i. e.*, an idea of the One Mind) through your lack of harmony with the law of Spirit, is it not manifest to you that you would receive impressions and appear to see qualities *in things* which in reality do not exist *in things* at all but are solely the result of your own failure to respond—to your own clashing with Truth (*i. e.*, true phenomena of the One Mind from which you are not in reality separate)? If you did respond to Truth would you not lose your sense of "inharmony" and cease to think of yourself as separated from Truth, with which you would then be in responsive accord? Think again of paragraph 3, page 64, in this connection.

If it is further *supposable* that in addition to affecting his own consciousness negatively, mortal man has been given "dominion over all the earth" (which dominion was given to God's man only) to the extent of affecting action around him negatively, the possibility that "the faith which is the substance of things hoped for" can bring such things into seeming existence in a dream state is still more clearly understandable. For if that be true, some "external" vibrations (*i.e.*, beliefs of mortal mind) to some extent would be in accord with man's control of them (*i.e.*, his expectations or hopes), and he would in the course of his continuous life inevitably bring into seeming existence the things he sought to see, within the limits of

the underlying divine plan. They, as material *things*, however, would not exist though the underlying idea of the One Mind would continue to exist and be manifest as substance. Man would collectively represent the creator of all environment and to the extent that he could reflect the activity of spiritual man and could affect the things which seem to be external, he would destroy the sense of separation from the One Mind in the whole of the earth over which the Bible says God's man (not the Adam man) has dominion. All of the phenomena affected by mortal man, contrary to God's law, would tend to put the earth seemingly out of tune with divine law. This may be what is intended in the Bible where it says that "all the foundations of the earth are out of joint." If it be true, it seems to me that there is no natural phenomena of the physical senses which cannot be explained on the ground of purely mortal man's impulses and inertias. God's plan is none the less there underneath it all, but the Adam man's consciousness and the negative influence of that consciousness has *seemingly* put man's (God's man's) rule of the earth (over which he has "dominion") out of tune with divine law. On this understanding the extreme difficulty of rising out of present false mental conceptions can plainly be seen, but it can also be seen that these false conceptions are purely *opinions* not laws, and that an understanding of the true law of life in Christ Jesus will set one free,

as it *did* free Jesus, for it is all a matter of consciousness, and the power of the true law is the power of God, which when understandingly applied to the life even of one individual is stronger than all the accumulated false opinion of the ages. This is what Mrs. Eddy means when she says that salvation is not reached through the powers of the mortal (human) mind, but must come down to those seeking it from the divine One Mind. Mortal mind *is this inertia* and its law is the law of sin and death; its Salvation understanding through Christ of God.

Please do not understand me as having in the last paragraph added anything of *power* to my conception of the reason for our difficulties. I hesitated long before writing the paragraph because I saw that difficulty of writing it without creating the impression of power. "Power belongeth to God" and man in His image co-operates with God and executes His Law. Jesus said "I and my Father are one but the Father is greater than I." God can have nothing to do with inharmony. All I am saying is that *lack* of understanding (a negative) may possibly affect negatively that which appears falsely to be an idea separate from the One Mind, and that mortal man may by the inert drag of his own lack of understanding have seemingly impeded the spiritual (psychic) impulses which God named "the earth" and which he gave to God's man as his "dominion," so that they, in common with man's consciousness,

fail to respond to the consciousness of true law. The underlying plan is God's, its false execution, a false consciousness—called mortal mind.

You say this is speculation. Granted. But if we never speculate, and try our speculations by demonstrating them in our lives, *and this can be done*, will we ever do anything but stand still? I told you in the Prologue furthermore that I was going to speculate.

May it not be further said that sickness is produced in the same way—and in fact that the whole of that which man has been accustomed to speak of as inharmonious sensation proceeding from without has in reality proceeded from so-called mortal man collectively—that the mortal man may have in fact all the time been living, so far as sin, sickness, and death are concerned (*i. e.*, separation from God) from within outward, instead of from without inward, as has been supposed? Harmonious spiritual influences alone being from the One Mind.—While we only *appear* falsely to be separated from the law of eternal Life. And may it not be that the aggregate of all *false* opinion *man made*, is what the Bible refers to as "The law of sin and death"?

Anything which produces inharmony must be false, since such cannot proceed forth from God. May it not further be that the law of God is something as yet unapprehended by us in fullness —which is entirely different from that which we have *called* law—something entirely apart from

it but underlying all reality. Something apart from what we call natural phenomena—at least such as produce pain—which latter may be simply the aggregate lack of true opinion of the ages? May it not be that here is a hint of what we are intended to understand in Genesis where it is said that "God gave man dominion over all the earth"? Remember "Life is God and Man reflects Him." Exercise your faith *toward* God's man and make your atonement with Eternal Mind.

I ventured this opinion the other day to a good lady—and she remarked that she believed God made the snake so that he would kill man if man was careless enough to let said snake bite him. This seemed to her a conclusive argument—perhaps it is to her—but let us see. I have no doubt that God made the *idea* of the snake—that so far as that particular reptile is concerned, the *idea* was of God—but it is by no means clear to me that the beliefs of death, poison, material construction, and pain, which we have connected with the snake, came from God. In fact, it is very clear to me that they could not have come from Him, since God is All, and God is Good. May it not be that by the exercise of that "faith which is the substance of things hoped for," in the direction of the pure ideas of God; with relation to the snake, we will say—man could have in the past and still can eventually bring into his consciousness a snake the serpent of God's crea-

tion—"a wise idea" which has none of the characteristics which cannot have come from God, if God be Good?

It is commonly said that, "If you put your hand into the fire you will be burned," and this remark has been used times without number, as an argument that God is responsible for that condition. I wonder if God did make a consciousness of fire that causes suffering? I wonder further whether if we knew and lived the spiritual law which is God's Law, we would not find within its rule a kind of fire, or a consciousness of fire, if you wish, which would not burn or injure? "Our God is a consuming fire" (Bible), consuming material ideas. I wonder again if the consciousness of a fire that inevitably causes suffering to those who contact it—is not a part of the carnal law, made by the Adam belief which is enmity to God, of the false sense of matter—of that wisdom which is "foolishness with God"—a false concept of the true idea, the aggregate of mortal man's own lack of mentality, unconsciously for ages? May it not be possible that this has induced a false condition in man, a sense of separateness from God, which puts him in opposition to the spiritual law and thus causes suffering which he can rise above by freeing his consciousness and coming into harmony with real Law?

Remember what Mr. Holt hints as to psychic influence being *all* without the interposition of matter. Once more, I wonder if this is not what

is taught in the Bible where it says, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; *they shall take up serpents; and if they drink any deadly thing it shall not hurt them;* they shall lay hands on the sick and they shall recover."

And how did it happen that Paul was able to shake off into the fire, without receiving harm, the viper which bit him?

While I am about it, let me quote a few more passages from the Bible. You really must read all of the passages I have given for only so will you get a true basis for the opinions in this book—"for all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father," but is of the wisdom which is "foolishness with God"—again—"who changed the truth of God into *a lie* and worshipped and served the creature more than the creator," *i. e.*, seemingly reversed God's plan.

In speaking of fire, my meaning might have been plainer if I had said, "I wonder whether God did make *a man* who could be burned by fire, or who perceives matter or inharmony." In other words possibly all the trouble is in mortal man's consciousness, separated from or in opposition to God. In either case it is a question of consciousness, and either expression covers the meaning, only possibly the latter wording will make it plainer to you.

We are told by the physical scientists that many vibrations of sound and sight are imperceptible to the sense organs. Is it impossible for you to imagine that—if we could hear those vibrations, at present imperceptible—we would know in fact that there is no such thing as discord? If I responded in tune to the Universe is it not possible that fire would not burn me?

If anyone is in doubt as to the fact that there are many things surrounding us which our senses do not perceive, I ask consideration for the following.

I have in the room in which I am sitting a very sensitive wireless set. I live in Minnesota, and every day I can hear a station at Nauen, Germany, sending to a station in this country. In experimenting with the outfit, I have discovered that I can completely disconnect the wires leading to the aerial, and can still hear these far distant stations sending. It is evident, in other words, that the vibrations pass through the walls of the house, and there is no reason why I should not therefore assume that they also penetrate my own "body."

If the facts I have just stated had been publicly set forth one hundred years ago, the man stating them would without doubt have suffered the penalties of witchcraft and would have been considered of an unsound mind.

Owing to *increased understanding*, which is just what the Christian Scientist is striving to

attain, we now consciously hear things which a century ago were not even suspected. Is it not legitimate to surmise that a still further understanding will lead us to find that there are now many influences entering into our lives unconsciously which cause effects that are now ascribed because of lack of understanding *to other than their real causes?* May not many illnesses for instance be thus ascribed by mortal mind to *untrue causes?* For what after all do we know of causes? You say the apple drops to the ground because of the law of gravitation, but if you will consider that statement, you will see that you have not made a statement of cause, the law of gravitation merely being an observation of the way an unknown cause operates.

Just as a suggestion, may it not be that the wonderful development in the understanding of material science accomplished in the last hundred years will be continued in the next hundred years into the field of things that are now *completely inapprehensible* to the senses and eventually through *spiritual* understanding of the effects in the midst of which we now live into the field of the causes which produce these effects? May not the future development of men lie in the field of the *mind* sciences and of spiritual sense?

I hope I have in the last few paragraphs been able to give you some clear conception of what the terms "Law of sin and death" and "Law of

the spirit of life in Christ Jesus" mean to me. Perhaps you will see by the illustration of the snake, and by what has been said concerning fire, that while the two are entirely distinct from one another (corruption cannot inherit incorruption), they still seem, to the material senses, to be intertwined. The full living of one involves the rejection and destruction of the other. *But it does not involve the destruction of the true man who reflects eternal life.*

If the belief that man's aggregate unconscious mentality controls consciousness of disease, and the uncomfortable weather, seems beyond imagination to you—and I have no doubt that it may—I do not ask you to accept anything from me, unless after careful thought your own reason justifies you in so doing—I say, if this spiritual premise seems impossible to you at first, please take this from me at least: You will find that many level-headed people, not only in Christian Science but in other walks of life, are either believing or suspecting that this is true—so don't dismiss the idea without consideration, as something which is too improbable to waste time on—for it is not.

What I am saying is that if man's consciousness was right, what he calls incompatible weather conditions wouldn't *be* for him, because he would be in tune with God.

Again I say, for the sake of clearness, that I cannot, humanly speaking, reconcile the existence

of a mind capable of having false impressions, with an altogether Good God who is All, but I affirm His goodness none the less, knowing that the failure of logic is *my* failure, due to limitation, and refusing to attribute evil to God since the Bible and my own spiritual sense tell me He is "without iniquity," and is also *All*. Hence iniquity cannot be real.

Had it occurred to you that there may be a distinction in the first and second chapters of Genesis between the "God" spoken of in the first chapter and the "Lord God" spoken of in the second chapter? I understand that in the original text, the two words used are different. Read over the account of the creation in the second chapter and see if you do not think it possible that the "Lord God" spoken of in that chapter, who created man out of the dust of the ground, is not God at all but the Adam or dust belief man "in whom all die." May it not be possible, in other words, that in the second chapter of Genesis, what is spoken of as "God" is merely the collective mind of mortal man working out through what is designated in the Bible as the "Law of sin and death"? In other words, may this not be the inception of that law of which Mr. Holt speaks in his book and of which we have spoken herein as the "carnal law"? Read that place where the Bible says, "Adam begat a son in *his own* likeness after his image," and compare with the place where the Bible declares that "man

was made in the image and likeness of God." May not the aggregate of all the (*inharmonious*) psychic influences created by man down through the ages "without the interposition of one portion of matter," be *man's* image, not God's?

Again, going back for a moment to the Orthodox Biologist's opinion as to the development of the human body. Had it occurred to you that on this hypothesis (*i. e.*, the one used in Mr. Holt's book) it would be extremely difficult to account for the development which has occurred in the process of ages in things which seem to us to be external? For instance if the eye develops through impinging light, why are not all animal eyes the same as men's eyes, since *the same light* develops them? On the hypothesis however that the so-called external things are in reality, to some extent, merely a state of consciousness in man (*i.e.*, in the carnal law), and as to the rest true *ideas* within the One Mind, such development could be accounted for on a universal and a universally applicable principle. On this hypothesis, for instance, the statement in the Bible that the material sun will eventually pass away (this quotation is elsewhere hereafter set forth in this book) could be reasonably accounted for, for if that which is material in the sun is the result of a state of consciousness in man, it will disappear when that consciousness has been raised above the perception of material things, to the full understanding of the spiritual law, and to a

perception of Oneness with God and of true spiritual influences alone, which never change.

Recurring now in a somewhat different way to the modern doctrine as to the constitution of matter, we are told that laboratory tests have proven that matter is composed of particles in constant motion. If this be true, is it not necessarily true also that our perception of matter is untrue, *i.e.*, a false state of consciousness, and can God be responsible for anything false (the carnal law of sin and death)? We certainly do not see any particles in motion when we look at a tree, for instance, and yet we are told that the particles in that tree are in a constant state of motion and that between these particles exists space (ether) which we also do not see. It seems to me therefore that modern physical science has pretty conclusively proven that the conception of matter obtained through our physical senses is not a correct impression.

Is it not possible that if the consciousness of our sense organs improved[1] to the point where we saw things as they really are, our conception of our surroundings would be very different from what it is now, and that "matter" would be seen in fact not to exist?

A further reflection occurs to me in this respect,

[1] We having injected false ideas unto God's thought of *them* also. According to the biological theory that consciousness has improved in the past.

to wit:—While physical science tells us that matter is composed of particles, there is no physical scientist who has ever lived who would say that he had seen one of these particles. Even the most powerful microscope in existence will not enable anyone to see the particles which we are told compose the so-called objective things around us. In other words, these particles are, as Mr. Huxley has stated in the previous quotation in this book, purely an hypothesis which it seems to be necessary to assume as true in order to account for our sensations. They *are* assumed (*i. e.*, faith exercised toward them), and the whole *theory* of matter founded on them. Why should it not be equally legitimate to found reality on faith in *God?*

Carrying Mr. Holt's doctrine of the development of the consciousness of an eye a little further than we have carried it, as yet, might it not be possible if the idea of the eye should be later developed to the point where it could cognize moving particles in matter (which would change our conception of matter) that a still further development would result in perceiving that the so-called particles (which at present have never been seen except as hypotheses) do not, as a matter of fact, exist at all objectively (see Huxley again), and when that stage of development is reached in the course of the progress of the biological theory, would we not then perceive, as a fact of consciousness, that we are and always had been in truth living in a world of ideas in Mind?—

at present dimmed by false consciousness and by a sense of separation from the One Mind.

Frankly, it seems to me that the probable and logical *final* conclusions of the present doctrines of physical science (which conclusions are as yet hidden in the realm of the unknown, but towards which conclusions we are working by means of the "faith which is the substance of things hoped for") point very suggestively towards the conclusions of Christian Science, that matter as an objective entity has no existence and that its apparent existence is purely a matter of subjective false consciousness, misjudging true spiritual (psychic) influences. This does not mean however that trees, flowers, or any harmonious ideas have one particle *less* of reality than we have been accustomed to ascribe to them. It simply means that the matter concept and concepts of death connected with trees, flowers, etc., have no reality.

So far as existence of "matter" is concerned, may we not find a statement upon which all parties to the discussion will agree?

Even the most of Orthodox Church people believe that after the "soul" has left the "body" it exists in a state where Spirit is all and matter is unknown. The belief of many has been that this change takes place immediately at death, but evidently all are agreed that there is a place or a condition of consciousness where "matter" is not known. Mrs. Eddy says that our present consciousness of "matter" is a false consciousness

out of which we rise by the operation of Spirit which destroys false material sense. Opposing this, all Orthodox Church people, in effect, say that "matter" is a reality but that there is a state of consciousness where it does not exist. Personally it seems to me more probable that a state of consciousness which seems as real to me as the consciousness of "matter" cannot be immediately removed by *the process we know as death.* It seems more reasonable to suppose that liberation from the consciousness of "matter" must come about through a gradual process; unless it can be, as Jesus says it can be, accomplished immediately through the raising of our consciousness at once to an understanding of the spiritual law which is higher than the law we know with our senses, and this does not *necessarily mean death.* What I am getting at is this. Can we not, with agreement from all, state our problem in this way? That "matter" seems to have reality to us as long as we remain in the consciousness in which we *now* are, but that when through spiritual understanding we raise our consciousness to the law of God, we lose the sense of material things. You will notice that I have used the words (in referring to "matter" in this definition) "seems to have reality," thus leaving the question open, as a matter of actuality to you as to whether "matter has reality or not." Stated in this way, does there seem to be a very wide difference to you between usual church beliefs

and the beliefs of Christian Science? Lest I am misunderstood, I wish here to repeat my own belief toward which I prefer to exercise *my faith* that "matter" as such does *not* exist, and that the carnal mind influences producing the effects of "matter" are in the nature of a dream of separation from God the One Mind. Why then should there be anything of fear or of sorrow in "death"? Why should we feel that keen sense of separation which brings suffering to so many, if we know and realize in consciousness that "eternal life" and "all is Mind" must mean that our friends who are passed beyond the veil are just as present with us to-day as they were yesterday, even though we cannot sense them? It has always seemed to me that instead of surrounding death with sorrow and weeping, we should surround it with the celestial music of joy for the soul that perchance is stepping over to the consciousness of wider life. This need not be abstract theory; it can be real conviction.

I say, that there need be no sorrow in death —but there is sorrow in some of the thoughts with which men surround it. Not long since, a physician—my very good friend too and a worthy man—was with me in a home where there was sickness, and he spoke to me of misery, of lingering illness, of suffering, and of sorrow. There were other things of which I will not speak. I am a well man, but it was difficult for me to throw aside the pall and see clearly God's real truth, and I

thought, if it be true that life is but a succession of psychical influences and unconscious mental impressions, *communicable without words*, what must such an atmosphere mean to one whose mind is not vigorous, to one who is ill, or to one who is making ready to step over the threshold into the mystery of new experiences? These are the real sorrows of sickness and of death, the earnest loving efforts to heal and to save, which, through lack of understanding of the truth, create the tragedies they wish to avoid.

I hope that this book will fall into the hands of some physicians—and that what I have said will make them consider and consider again, whether much of their painstaking effort is not vitiated by their mental attitudes. The thought is given not in a spirit of criticism but in one of love.

And right here, let me say another thing.—I have in my library a book, written by a physician, and handed to me by another physician, my very good friend. It attempts to prove that man has developed from the amœba to his present organism by a process of subdivision and chemical action. It states that something very like "life," as we know it, has been produced by chemical agents, and predicts that "life" will in the future be produced by that means.

When the friend who handed me the book speaks of it to me I say, "Yes—it sounds very convincing. I do not think I can reasonably escape the conclusions presented up to a certain point. In

fact, I believe that the book states truth when it says that man *as you know him* has developed in the way you say—the only thing I will discuss with you at all, up to this point, is whether man has really developed something or has only developed a consciousness of something which really does not exist outside of that consciousness (*i. e.*, diffused mortal mind)—and perhaps we had better not discuss that for fear we wouldn't agree. So far there is not much to discuss between us, is there? But when you use the course of development we both believe in as a premise for saying that the kind of life produced in the way you describe in this book *is the only life there is*, or if you please, the only consciousness of life there is, you precipitate a discussion in which I *know* we will not agree. You are talking of something produced or possibly dreamed by the 'carnal mind which is enmity to God.' You are talking of the 'Law of sin and death,' which I agree seems very real to us and seems to have done just the things you say it has. But I *know* that there is another 'Law of the spirit of life in Christ Jesus,' which sets me free from the operation of the law you discuss in your book. I know that there is another kind of life, or consciousness of life, which is *not* subject to the dreary progression outlined in your book, but is the fulfilling of the true law. You cannot prove this with the five material senses and, if you cannot see and know it, it is because you cannot

speak my language and we will not progress far in our discussion if you speak one language and I another. I cannot talk your language now. I have unlearned it though I used to know it. When you have learned *my* language come to me and we will talk again—and then we may agree. The text book of my language is the Bible."

Such arguments as are set forth in the book in question, even though I believe them to a certain point, do no more to shake my faith in a loving God and in my own eternal life than the wind blowing in the trees. They only awaken in me the deepest sense of pity for those who hold to the doctrines in their entirety, for God knows a life lived under the shadow of such a belief must be but little short of tragedy itself.

Life that is primarily centered in anything save God is not life, and can be desolated in a thousand ways; but life centered primarily in thoughts of God and his service, life to which other things and persons are but secondary to the great One Thought or Mind, *is* eternal and can never be desolated, for God is always everywhere, and true consciousness of Him changeth not. I wonder if this is not what is meant by the first great commandment and by what the Bible says of the life that is founded on a Rock.

Have you ever thought that our sorrowful thoughts of those who are gone may be known to them and impede their progress in the new life? Mrs. Eddy denies this in her chapter on "Christian

Science Versus Spiritualism," but if you were seeing again, possibly without consciousness of separation, those whom you had lost to sight but not to heart and mind; if you greatly desired to go aside and exchange loving thought with them, would you not be torn by the knowledge that those you had just left were in grief for you; and would you not feel that you should postpone your greatest desire to see the loved ones from whom you had long been parted—in the hope of comforting these you had but just left? Is this not good reason again for surrounding death with joy instead of with mourning?

Have you ever seen a butterfly, a thing of beauty and joy, come forth from a chrysalis and fly away; and have you thought that perchance this might be God's message to us of the nature both of birth and of death? Just before the butterfly freed himself there came a final struggle —if you had been able to see the chrysalis *alone*, it would have seemed to be pain—but seeing the butterfly also you knew that consciousness was centered in the beautiful to come not in the consciousness of a husk which was left behind. What you saw was "death," yet it was birth also. The struggle was one of joy and not of suffering. You followed with your eye the beautiful butterfly and did not center your thought on the dry husk. That to you was nothing because you could see the beauty to which it gave birth. By the use of spiritual perception you can see

likewise in the case of a friend who goes beyond.

Why mourn when you lay the husk of a friend in the ground—can you not use your spiritual eyes and see the beauty which *is* your friend and which still lives? All the good you have ever known of that friend has been *spiritual* and is still yours if you will take it. Your relationship with that friend, if you will make it so, and he has in "life" made this possible, will be better after what you call death, than before, because it will be unmarred by thoughts of anything save beauty, harmony, and good—and while you may not believe this—for it is one of the things which can only be proven by demonstration in the life of each individual *for himself*—such a relationship can be made just as much of a reality to you as anything you now seem to know.

Did you ever go back to your boyhood home? Was it the home you enjoyed—or was it not rather the memories stimulated in you by the sight of that home? Memories of mother love and boyhood joys. I like to think in this way that the places where belief of our friends "bodies" are buried are but fancied meeting places for us *with* these beliefs who have gone before, for there being no matter, no one has died. Life is reality. The chrysalis, the husk, which is left behind is only our false sense of man and is nothingness, dust to dust. The monument which is the door plate of the supposed resting place of an illusion does not

prevent our loving, happy thoughts from going forth in the new life and refusing to be separated from the one who is yet with us in a truer, more harmonious relationship than ever before, because the dust illusion has disappeared.

I see I have wandered far from my subject—but even though the last few paragraphs do not logically follow what has gone before I am going to let them stand among the random thoughts between friends.

Suppose now we examine Mrs. Eddy's theory in the light of the accusation so commonly made, that it destroys the meaning of life, and for the sake of clearness, suppose we consider that question as related to several kinds of occupation now used by men as a means of livelihood and otherwise.

First, take the business man. Does Mrs. Eddy's teaching destroy the meaning or dignity of what he is doing? That depends to a considerable degree on *how* he is doing it, for he may be doing it in a spirit which leaves nothing of dignity to be destroyed. But let us see. Our business man is in the business, let us say, of manufacturing lumber. Now, I believe and so do you and so I presume does every Christian Scientist, that it is extremely improbable (even if you grant that matter *is* non-existent) that this lumberman, or for that matter, any other man, will, during the time known here as this lifetime, (one hundred years at the outside) actually raise

his consciousness to the point where he will be able to perceive that truth as a sensible fact, but if life be continuous and the belief a true one, he will some day perceive it and know that though the idea of boards may be a true mental (psychic) spiritual fact the belief of matter is not. It is not probable, however, that he will in *this* present life obtain the consciousness that a board or a pile of lumber has no so called *material* reality. If he did so, he would be beyond the need of having or making boards, in the way he makes them now. What then can that man do that will be a step in the right direction? Well for one thing—I know, and so does every good Christian Scientist, that in relation to his own body, he can demonstrate, by keeping firmly in mind the idea as yet not seen (faith which is the substance of things unseen) that matter is unreal and God is All, many things that he will only believe after he has demonstrated them. Try it and see. I know also that by keeping firmly in mind the fact that he is a part of universal Mind, and that therefore he is entitled to know the truth in relation to anything needful in his life, and if it be needful to obtain it—he can direct his course of action in his business in such a way (or rather God will give him direction regarding it) that he will obtain for that business true success, which does not always mean the accumulation of as large a sum of money as we sometimes deceive ourselves into believing we need. Further, he can regard his

business not as a means of making money, but as a means of revealing things which are God's, and Man's as heirs of God and joint heirs with Christ. By which I mean bringing into expression new, true ideas out of universal Mind. He can regard a dollar as measured in value by the amount of spiritual benefit he can get out of it for himself and for others, and not as a thing in itself to be desired. He can conduct his business with justice to his fellow man, rather than selfishly for himself, and as a practical step in that direction he can give consideration when he employs another to the question not of how small an amount he can buy services for, but of what is a just and livable wage. He can regard the welfare of a fellow man as of vastly more moment than the welfare of a dollar or any number of dollars. In other words, he can conduct his business unselfishly to God's glory instead of selfishly to his own—and he *can* make no mistake—look around you and you will see that it has been done. The spiritual sense is developing and this is what I understand by, "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you"; also remember "The things which are not seen" (I have used the words in this paragraph elsewhere) "are eternal." These are some steps. Begin aright and the pathway will lead to a consciousness eventually of the things which we *know* now, but do not to-day see, or objectify save "through a glass darkly" (Bible).

Again, take the case of a chemist. Perhaps you will say, "There surely is one who deals with matter." But let us see. What after all does your chemist or any other, be he never so wise, know of *causes?* He says, "Put two atoms of hydrogen with one of oxygen and you have water." But does he know why? Not at all. He has simply made an observation of the way in which some unknown cause acts. I believe that many of the best chemists and biologists of the times say that they can account for the action of sensible things only on the basis that each atom of matter has an atom of consciousness connected with it. Further, I am told that the best and wisest chemists of the age are of the opinion that, some day, all of the elements so called will be reduced to *one* element. Very well, where then is the point of contact between the chemist and Mrs. Eddy's doctrine? Let us suppose that in the course of the years, your chemist *has* succeeded in reducing all elements to one element, and he still believes in the reality of matter. How does he state his problem then? I imagine much as follows:

"Here is one element which I call matter, and I can account for its actions only on the basis that there is consciousness connected with it. I will next go to work to find that consciousness, which has wrapped itself up in a cloak of what I call matter." Now, I imagine that even here the chemist would have to exercise that faith which brings into substance things hoped for. I

doubt very much whether Mind can ever be apprehended by the physical senses conscious of separation (by a sense of matter) from God. None the less, having reduced the laws of material chemistry—which Mrs. Eddy calls "the law of mortal mind," and the Bible, the "carnal mind" —to one element, the gap of faith is very much narrowed and becomes possible of crossing by very many more people than now. Mrs. Eddy would assert (because her definition of God makes it necessary) that the only *real* thing in that atom is consciousness and that man's false conception of truth has surrounded it with something which appears to be separated from the One Mind but is really only a false appearance, and possibly your chemist when he comes to the end of his journey will reach the same conclusion. His work to-day will be dignified and given force just in proportion as he pursues it with the idea that what he and what every other man in the world is searching for in his work, is God and the Truth about Him. Let him make that the end toward which he is working, and while he may not reach the goal so quickly as if he followed the other way, he is none the less on the same journey, and will, in following it, help many who cannot, for various reasons, comprehend and live the other doctrine as yet.

Right here let me make a suggestion that may supplement Mr. Huxley's belief that qualities are not inherent in things and say that it may not

be impossible that the *consciousness* which chemists and biologists believe to-day is connected with the life of every atom may be apprehensible to the *spiritual* senses as ideas or things not separate from the One Mind, and that the resulting phenomena may be the only thing really seen, the rest being a dream of mortal consciousness from which the chemist, the natural scientist, and the biologist are, in their own way and without knowing the true way, trying to arouse us, just as truly as Mrs. Eddy is in her spiritual teaching, —which demands demonstration. Possibly had Mr. Huxley known of the present chemical doctrine, his mind would not have been forced to agnosticism. Pure speculation you say? True—but one has to pin his faith on something if the world is to progress. Is it not so? And why not pin it on the side toward God? I cannot conceive now of manifestation of this character but I can understand that it can be.

Now I come to the medical profession, and right here I am afraid that I may say some things that will not be heartily approved by my friends.

There seems to be a resistance on the part of some physicians to consider Christian Science, spiritual therapeutics, seriously, or allow it time to become demonstrable, and the intolerance of the novitiate in Christian Science towards the unprogressive physician should also be eliminated. They are both striving to alleviate human woe,

one on the material basis of mental theorizing; the other on a spiritual postulate.

The understanding of Christian Science cure is misapprehended by most people, I think, for I find that many speak of the impossibility of reducing a swelling by metaphysical means, for instance. Now, the Christian Scientist, if I understand his position correctly, regards life as a succession of states of consciousness. Manifestly, if you are not conscious of a thing, *for you* it does not exist. So the Christian Scientist says, "We *seem* to have two minds, the Christmind, truth, which is like God's Mind, unconscious of separation from Him and a part of His Mind, and the mind which is mortal, and is the physical senses, this latter in reality being no mind, but a dream." Now, what the Scientist practitioner is trying to do, and in many cases does do, is to mentally raise the consciousness of his patient away from the concepts of mortal mind, *i.e.*, the testimony of the physical senses (the law of sin and death) (Bible), and to awaken active consciousness of the mind which is like God's Mind so that it will perceive the truth, which is, that the conceptions of the senses do not exist, except as a false belief. As Mr. Huxley has pointed out, there is some testimony even from these senses themselves that they may not have reality; and it can be done. Try it and see, for only by *demonstration* can you apprehend this truth.

In speaking of mortal mind and the Mind which

is in Christ in this book, I perhaps should say that any conflicts in expression between Mrs. Eddy's ideas and my own, exist in expression only. I understand it to be Mrs. Eddy's idea that there is but one Mind, in which belief I agree. When I speak later of the Mind which was in Christ as being each man's individual birthright and divine identity, I do not think of something contained within finite bounds, my definition of that term being that portion of the One Mind which pertains to the existence of each individual and which perfectly reflects the ideas of the One Mind. In reality, there *is* no separation from that Mind, only a false consciousness of such separation.

Suppose we trace now the history of a medical cure. My friend, Dr. Wiseman, who is my close personal friend, in whose good wishes for me I believe, and in whose medical knowledge I have the utmost confidence, comes to me when I am suffering with some condition which makes me uncomfortable (sick), and says, "You have tuberculosis. I have examined your sputum and in it I see (or think I see) things which I know are present in such a condition, therefore I say you have tuberculosis." Now I have no doubt that the doctor saw something or seemed to see something, but what he saw was a manifestation of the untrue physical senses (an illusion), from the Christian Science point of view. I believe this is correct Christian Science doctrine. It was part of mortal mind, not necessarily his or my own mortal mind,

for I do not suppose that even though it be possible that a person could alone wish a disease on himself, it is likely that he would do so, unless he were helped by the consensus of opinion of all mortal minds to which I have previously referred. In other words, the consciousness of that so-called germ is a part of the "Law of sin and death" referred to in the Bible and created by *false mind of men alone*, not by God. What the Christian Scientist is trying to do is to "set you free from the 'Law of sin and death'" by raising your consciousness to the "Law of the spirit of Christ Jesus," the two laws having nothing to do with each other in their authorship—the one being *human*, the other *divine*. What the doctor "saw" in other words, if he saw anything, was a thing which would not be harmful to true consciousness. Remember "psychical influences."

I have no doubt, I say, that the doctor "saw" something out of the law of sin and death, or mortal mind (no one attacks his sincerity), and if he does nothing to help me, or possibly if he does do something to help me, and keeps on holding before my mind images of crawly things that seek the inmost recesses of my being for breakfast, supper, or luncheon (as some medical men have a habit of doing), I have no doubt that I shall do what is called "dying." In other words, I shall leave behind, through suffering, the particular consciousness of matter I have, because it has become a burden which I cannot bear under the

conditions, and take up the same general consciousness elsewhere till I have risen above it.

But the doctor does something. He says, "Jones, my friend, there is just one hope for you. The other day I was looking through a microscope, and while a cure for tuberculosis has never been yet discovered, I think I know, and have seen, a crawly thing just a little stronger than the crawly things within your being (which range two billion to the inch in your lungs while the new crawly things range four billion), and the new crawly things eat up the old crawly things. So, if you will let me put a few trillion of the new ones under your skin, I think they will eat up the old crawly things and make you comfortable (well)." Now, naturally, after so much talk of things promenading in my sacred and scared interior, I have great goose fleshes, but also having *great confidence* in Dr. Wiseman, I permit him to inject a menagerie and create a cemetery within me, and in the course of time I get well. Now I ask you, is it not conceivable that if the function of sight be as uncertain as Mr. Huxley seems to think it may be, and life be really "psychic influences without one particle of matter," what Dr. Wiseman saw was nothing but a creation (*i. e.*, consciousness of, not real creation) of mortal mind (a part of the "law of sin and death") in the case of both kinds of crawly things, and what really cured me was my *faith in Dr. Wiseman* and in his ability to see into my interior and

create a sense of peace out of a sense of war between millions? I don't assert this as a fact, neither do I deprecate whatever good the doctor may accomplish; I merely wish to exercise my "faith which is the substance of things hoped for" *in this direction* and I ask in view of the fact that this is hypothetically the first case of the kind ever cured, is it not a possibility? Now, let us follow the process.

My friend Smith has the same kind of discomfort, and I tell him of my cure and of Dr. Wiseman, and he tells Johnson and he tells Hanson, and Peterson, and Seeley, etc., *ad infinitum*, and pretty soon you have the good news over all the world and everybody's faith is stimulated, and cures innumerable are accomplished; also faith in the "germ" causing the trouble is likewise stimulated (*i. e.*, lack of faith in truth). You will see what I am getting at, which is, may it not be possible that, in his own way, the doctor just as the chemist and the business man is in search of God, and may it not be that the doctor himself will some day discover that he has been bound up in the "law of sin and death" to such an extent, along with the rest of mankind, and in such a way, that while *he honestly thought* he was doing something to cure matter with matter (the existence of such a thing being a question about which even Mr. Huxley speculates), what he was really doing was something with mind (mortal mind) to cure mortal mind, *i. e.*, change a belief? And may the

day not come when he will see and admit that after all the long journey he has traveled; in sober truth, the only permanent cure is God and consciousness of oneness with Him?[1]

I quote here from Dr. William Osler, who, I believe, has the confidence of the medical profession, and state in advance that it seems to me his assertion is a step in the right direction.

This is taken from the *Ladies Home Journal* for October, 1915:

We are certainly making long strides forward when we read such words as these, and they concern us all because they concern our health, and it must be well borne in mind that the writer, Sir William Osler, M.D., is unquestionably the foremost living American physician and the highest authority on drugs, in the medical world. He says what follows in the *Encyclopædia Americana:*—"The new school does not feel itself under obligation to give any medicine whatever, while a generation ago, not only could few physicians have held their practice unless they did, but few would have thought it safe or scientific." "Of course, there are still many cases where the patient or the patient's friends must *be humored* by administering medicine or alleged medicine where it is not really needed and indeed often where buoyancy of mind, which is *the real curative agent*, can be created only by making him wait hopefully for the expected action of medicine; and some

[1] Faith in cure is a faith in a degree toward right.

physicians still cannot unlearn their old training." "But the change is great. The modern treatment of disease relies very greatly on the so-called natural methods, diet and exercise, bathing and massage; in other words, giving the natural forces the fullest scope by easy and thorough nutrition, increased flow of blood, and removal of obstructions to the excretory systems or to circulation in the tissues." "One notable example is typhoid fever. At the outset of the nineteenth century, it was treated with remedies of the extremest violence; bleeding and blistering, vomiting and purging, antimony and calomel, and other heroic remedies. Now, the patient is bathed and nursed and carefully tended but rarely given medicine."

"This is the result," continues Dr. Osler, "of the remarkable experiments of the Paris and Vienna schools into the action of drugs which have shaken the stoutest faiths; and partly of the constant and reproachful object lesson of homeopathy. No regular physician would ever admit that the homeopathic 'infinitesimals' could do any good as direct curative agents, and yet it was perfectly certain that homeopaths lost no more of their patients than others. *There was but* ONE CONCLUSION TO DRAW: THAT MOST DRUGS HAD NO EFFECT WHATEVER ON THE DISEASES FOR WHICH THEY WERE ADMINISTERED."

Now, I am quite certain that my Christian Science friends will not heartily approve of what is said in the above quotation with reference to massage, diet, etc., their view being that after all such things only help temporarily to relieve belief in falsity and that it is only mortal mind,

i. e., (itself *refraining* from belief in the false, a *negative* not a positive action) which causes the resulting "cure." I may say that this is also my own understanding. What other conclusion can I reach when I am told by the doctors themselves that emotions such as anger, pleasure, contentment, irritation, cause the precipitation of certain substances in the blood which aid or retard health? Is not this an admission that the effect is caused by mind, and when these emotions are permanently controlled so that only the good is manifested, in consciousness, is it not the action of the "mind that was in Christ" (*i.e.*, Divine Power, controlling the mortal mind) which brings about the cure or preserves health, a positive action? Frankly, it seems to me that the medical profession (at least those members of it agreeing with Dr. Osler) have not very far to go before they will recognize that the so-called "precipitations of substances in the blood" are merely another illusion, or false explanation of mortal mind, which always must have a *material* explanation, such as a "germ" for instance, and that after all, when viewed correctly, the real struggle is that of mind alone toward the knowledge of truth (true spiritual influence) and away from that which has been believed to be true, but is in reality a falsity (*i. e.*, false psychical influence[1] not of God and *not*

[1] When I use the term "false psychical influence" please understand instead of "influence" inertia.

"matter" proceeding from *man* and the "law of sin and death"). In other words, is it not true that just as the business man and the chemist are going to eventually reach the conclusion that God is the end of the journey, so the medical man, in his own way (even though it be not the quickest and best way or right way), will finally come to the same conclusion, *i. e., that God is the only cure*, the end of the journey, to which all spiritual thoughts are inevitably leading all mankind?

Have you ever noticed how necessary it seems to the human mind to supply a material explanation of every phenomenon? I have a very good example. Right now as I am writing, we are having in the town in which I live an epidemic of "grip"; within the past week some of the schools have been closed, and business houses have been seriously handicapped by the absence of their employees. The pest has become so widespread that I am told that one store has thirty of its employees absent. We haven't had any rain or snow (it is winter) here for a considerable time, and the streets are very dusty. Everybody is loudly proclaiming that the difficulty is due to the dust—and apparently without careful examination of the subject, everybody, including the doctor, has accepted that as the correct answer. The theory seems to be that there is some kind of a germ that uses the little dust particles as saddle-horses, and when the rain comes, the horses have to stay in for fear they might catch cold.

You see, the human mind demands that it have something which is capable of being seen, smelled, touched, heard, or tasted, as an explanation—even if that thing be so small that it cannot be seen with the keenest microscope; it is absolutely necessary in order to understand causation that the proximate cause at least be material—so reasons the human mind.

Well, perhaps the dust explanation is satisfactory to some, but it is far from convincing to me, and I surmise that it would be likewise to anyone who really stopped to think about the matter. There are certain difficulties in the way—for instance, I distinctly remember that the last time we had the same plague in the house, the country looked like a swamp—the germs were using boats then. Then, too, why is it, if the dust is responsible, that the trouble attacks office workers and fails to completely annihilate the street cleaning department, which seems to be doing business as usual—and why is it that at one time the same kind of difficulty is attributed to cold, damp weather and the next time to warm, dry weather? Further, bringing the matter a little nearer home, which I hope will be pardoned since the necessities of a ready-made example demand—why is it that some others living in the same house have the difficulty while I have not? This seems strange, because I have been out where the dust *is* and have even spent every night on a sleeping porch reasonably near the street where the

little germ riders with their little dust horses have a standing invitation to visit me, while the others to whom I refer have been shut up in the house. Further, if the difficulty is due to germs I have given them every chance in the world—I laid on the bed the other evening with one of my children and he coughed in my face almost continuously for an hour. The physical explanation of that is of course that I am in a robust state of health—but somehow that doesn't satisfy me because when the epidemic started in the family, I was feeling particularly run down because of five weeks of continuous stomach disturbance which through my own weakness I had failed to be rid of—and I have continuously improved since—and then if I am in robust health, I wonder *why*.

Of course, to my own mind, the explanation of my immunity is easy. Every morning before getting up and every evening before going to bed, and several times during the day, when I have felt a tendency to succumb to the prevailing mental impression (for I *have* felt those mental impressions beginning very strongly several times) I have mentally contradicted and destroyed the false impression and substituted therefor, in my mind, the truth about God. It is His power that will always save if we appeal rightly. Don't mistake it for the action of your own mind, which can *never* permanently cure you. If you or I attribute power to ourselves, we lose power.

I have been mentally charged *against* the prevailing attitude of mind instead of *for* it. It is entirely possible that I may get in trouble with it yet (this paragraph is written with a due humility of thankfulness and not as a boast)—but if I do, I will know that it is because of my own weakness in giving up to a human mental concept instead of clinging persistently and faithfully to the Divine truth in which there is no falsity, and I certainly will not ascribe to God any part either of my failure or my discomfort; or ascribe it to "matter" instead of to false mind.

If you ask me, I have no doubt that the epidemic will stop when the snow comes—but the reason I give for it is obviously not the one commonly accepted; and frankly now, does it not seem to you, when you really get down and think of it carefully, that mental causation of such an epidemic as we are having is very much more satisfactory as an explanation than the prevailing dusto-germy conception? Look at it even from the standpoint of human separated mentality—we know that telepathy is a fact—we know that there are many activities of mind of which we are not actively conscious; what then is the difficulty in the way of saying that when a lot of minds get thinking ("not thoughts," *i.e.*, get into a false state of consciousness) along a certain line they affect a lot of other minds in the same way as they themselves are affected? When you think of mortal carnal mind as diffused this can be

seen even more clearly. And honestly doesn't this kind of explanation explain away a whole lot of difficulties that are insurmountable in the dust and germ hypothesis? The man whose mind is either unconsciously or otherwise—by his lack of thought or by his surroundings, which are really also thoughts—predisposed toward the prevailing mental attitude gets its results; the man who is charged against it, by Divine power, either unconsciously or otherwise, either by his thoughts or his surroundings, does not. And what after all is so hard to believe in mental causation? Even if you grant that your body is a reality and mind separated from God, the One Mind—is there any act, any gesture, any expression of face, which is *not* the result (from the time you are born as you call it, to the time you die as you call it), of *mental causation?*—if there is, name it. Does not mind—granting that your body is a reality—move your hand? And can you *see* your mind? Why then always seek for an explanation to everything else which you can see and refuse to believe any other? And if after a while you reach the point where you can see and believe that all causation is mental as many are now believing, is not the next logical step this—if all causation is mental to remove the cause you must remove something mental, not do something to "matter" with "matter"? Think it over. It must be evident to you that mind can affect mind, therefore if there be no "matter" in

the sense we have believed, surely you can see that the cure of disease mentally is possible, especially if the mental power evoked is divine. It is granted that such possibility is far more difficult to comprehend on the hypothesis of mind affecting "matter."

Now I am certain that some of my readers are going to say—If all this be true, why is it that some others living under like conditions have the difficulty? Why has not Christian Science thought been able to save them from the prevailing misconception? Frankly, it has been tried—and just as frankly it has failed to cure at once, though it has greatly helped. But do not think that I am going to take the further step and say that its failure is in any sense due to a weakness in the Principle, for I am not.

What I am going to say next, I am sure, will be difficult to say, because I am going to *seem* to ascribe power to that which I have said, and still say, has no power. And I say this both on the authority of my spiritual senses and on *the authority of the Bible.* (Read the quotations and see.)

As a child, did you ever wake up in the night in a totally dark room—and do you remember how the more you thought about the darkness, the darker and the more terrifying it became?—and yet when you grew older, you learned that darkness was really nothing—just an absence of light.

So I wonder if you can see a parallel—remembering always that you *are* and always have been

but a part of Mind, even though your present memory is limited—in the purely negative drag and inertia of many minds (diffused mortal mind), all refraining from thinking true thoughts at the same time and through *all* time—and in the response to that inertia of the individual mind falsely conscious of separation from God when it in turn dwells in the darkness of false thought about itself and gives heed to the negativeness of false thought external to itself. The nearest I can come to conveying my thought is to ask you again to think of darkness which is in reality only a false conception, of absence of that light which is always and everywhere present. "*In Him* is no darkness at all." "In Him we live and move and have our being." Just stick to your text and refuse to let your senses fool you. "At the rebuke of *five* shall they flee" (Ezekiel). I shall have more to say of this in the next chapter.

Well, to return to the failures of Christian Science, which are really failures of the individual, or the race, to whom, or to which, it is applied. I think some Christian Science practitioners convey a meaning of their work that they do not intend. They give the impression to some people that Science treatments are absolutely independent of the attitude of mind of the patient. I cannot find any such statement either in the Bible or in Mrs. Eddy's book. Jesus nearly always said when he cured, "Thy faith hath made thee whole," and if I have read Mrs. Eddy correctly,

she certainly says that life is a series of states of consciousness in the individual and that only through progress toward truth can we overcome untruth, *i. e.*, negative thought. This progress implies gradual understanding. "Ye shall know the truth and the truth shall make you free," but you must "knock" (*i. e.*, apply yourself to a study of the truth) before it shall be opened.

Think of what I have just said and think of it in the light of the possibility that all is Mind—the mental inertia of opinions coming from false thought—the confusion of mind in the individual, who seems falsely to be separated from the One Mind—the unavailing attempt to compromise between the false and the true—to depend half on medicine and half on faith—to mix that which has less affinity than oil and water—the vast accumulation of inert negative thought which comes as a heritage of education and "psychic inertia" right down through the ages, and from which we are none of us free as yet—now honestly, is it any wonder to you that Christian Science sometimes fails to reach and raise the consciousness of a patient in the midst of such a Babel?—when the patient and often the practitioner does not *understand*—for real faith implies, to me at least, a measure of understanding,—to me the wonder is that it so often does reach and heal—to me that alone is evidence of the fact that it has its origin in the Divine—and that all that is needed is that the patient should emancipate himself from his

own confusion of "not thought," and the confusion of "not thought" around him, which is in reality simply absence of thought, a negative thought,[1] and fill the place in his consciousness, emptied by destruction of the seeming falsity, with the knowledge of the true—"This *is* eternal life that they should *know* Thee (God)." "Ye shall know the truth and the truth shall make you free." Think of darkness, then think of "not thought," and see if you can catch my idea that much we refer to as thought is "not thought" but merely mechanical response to false mental impulses. Perhaps right here is as near as I can come to a logical reconcilement of a mind that can perceive evil and its existence, with a Good God who is All, for that which produces only "not thought" is "not Mind." None the less something *seems* to perceive "not thoughts" and I am still where I was and must affirm, in the face of my *human* mind, God's Altogether Goodness, *i. e.*, exercise faith toward Spirit.

Suppose we follow our speculation regarding the course of an epidemic a little further, and suppose it be true that the cause is mental. Then suppose that everyone who has it in the house begins to think—"Well, this will last so many days and will take such and such a course before it

[1] I ask the reader to substitute as an alternate phrase "absence of thought" for "false thought" in reading this book and see if it throws any new light on the Christian Science idea of the nature of "mortal mind" and the law of sin and death.

can be cured." Do you not see that here mental so-called law is set up which is just as stringent as the original inertia away from health, and that the more people or doctors think and talk along the line that the disease will take a certain course, the more certain they are making it that such will appear to be the case in fact? If the cause of disease be mental, this certainly can be the case, and it seems to me that there are very good reasons for thinking that the cause *is* mental. Suppose, further, that after such a state of affairs is once set up, and emphasized by the *unconscious opinions* of many, it is attempted to reach it by means of Christian Science treatments—can you not see what a handicap has to be overcome? And is it not a testimony to the greatness of Divine Power that when a patient does succeed in freeing himself from the maelstrom of false thought, a cure is effected in the face of accumulated false testimony of this nature?

Since writing the above, I have purposely exposed myself in every possible way, except mental belief, to the epidemic above mentioned—I have slept with those who had it, and so far as I could have disregarded all the commonly accepted notions as to what should be done under such circumstances—always however keeping my mental attitude opposed and filled with what seems to me the right thought about God and life. I have not had the trouble in any degree whatever.

The snow has come, and the epidemic is not

stopped. Now I understand that the doctors have taken "cultures" from over a thousand throats in an effort to find some "explanation" of the difficulty. No explanation has as yet been found—and my prophecy is that when found its name will be "legion." Possibly not so many as the "cultures" but none the less sufficient in number to raise the question as to whether there is after all any real *principle* back of such experimentation—such as is back of mental causation; which can be seen to have a universally applicable principle back of *all* its manifestation, even though the manifestations themselves be false, and the application of the principle erratic and ungoverned.

I am amused this morning to see in the paper a new explanation of "colds." Some doctor in New York says they are due to the unintelligent use of the handkerchief! And some newspaper gave the theory enough credence to print it! It bears as printed no evidence of being an intentional joke. The good doctor gives minute instructions as to just the proper method, and recommends "handkerchief drills for schools" so that the children may know how to properly blow their noses! Verily, this is a strange, strange world—and the imaginations of the mind are fearfully and wonderfully made. I have a picture in mind of the village common of a Saturday evening, converted to the uses of "nose drill," with regiments of earnest citizens all industriously tooting their horns in unison at the signal from

the Major of the Beaks. The Lord grant that they may learn to toot in the same key—and thus put to shame the music of the medical profession. In saying which I do not in the least reverse my opinion elsewhere stated that that profession has its good uses—and is a calling which when rightly used is an instrument leading to the one Goal which we are all seeking. I have no indictment, as will later appear, against the underlying spirit of any sincere effort to relieve human suffering.

Yesterday, there dropped into my office a man who had suffered with the rheumatism severely. I told him of a friend of mine who is now suffering in the same way, and he spent half an hour in telling me how he had cured himself by the use of kerosene oil. This may be an old thought to you, but it was a new one to me, and added another to the vast multitude of rheumatism "cures" with which I was already familiar. I have no doubt whatever of the truth of the story—but I doubt whether the cure was made by the kerosene. May it not be that had he applied ordinary water with the same faith with which he applied the kerosene, the result would have been the same? Remember life and psychical influences.

The other day I read in a paper somewhere that there is a nerve in the toe by means of which pain in one of the teeth can be controlled. You will think that someone is purposely making humor and so did I till I asked my dentist. He

thought that the nerve in question was not in the toe, but in one of the fingers—said it had been demonstrated that by pressing on such a nerve, pain in a particular tooth could be controlled. This is serious dental information, and I am convinced that it is honestly believed. Possibly it is true from a carnal law point of view; possibly also the "etheric body" of the Occultist—still carnal law—has something to do with it, but honestly now, don't you think when you come to think of it carefully that all these things are more reasonably explained by some sort of mental causation the exact operation of which is not yet understood and that possibly the *conscious* mind separated in false consciousness from God (I mean the mind conscious of so-called physical surroundings) in striving to give a physical explanation to things it does not understand has "experimented" and thereby established these "laws" for itself by unconscious *mental* enforcement? Mrs. Eddy says that "material life is made up of the conscious and *unconscious* thoughts of mortals." Think this over in view of what has been said concerning life being mind alone.

I must confess for myself that with all due friendly deference to my good friend, the dentist, it is vastly harder for me to believe that pinching the toe will stop the pain in a tooth, than it is for me to believe that the whole thing, both pain and cure, is mental—possibly of a mentality (psychical influences) which I cannot understand (uncon-

scious), a mentality which is *not yet* under control—but none the less mental. Such an explanation establishes a *principle*, the other explanations do not. They merely state an observation which sometimes may be true but more often is not. That I am not the only one who feels as expressed herein regarding our "grip" epidemic is evidenced by the somewhat cautiously worded newspaper article hereafter quoted. This is from the Minneapolis *Journal*. Is there not a hint in the last few lines of mental causes?

Boiling Down Medical Advice

During the present epidemic of that mysterious ailment known as "la grippe" newspaper columns all over the country have been filled with medical warnings and recommendations; warnings of what to do and what not to do to avoid illness and recommendations of all sorts of cures, from alcoholic indulgence to total abstinence.

One specialist condemns the present styles of woman's dress for this evil, though the fact that masculine as well as feminine flesh is heir to it seems to lessen the force of his contention. He says that to wear germ bearing furs high around the neck and to protect the ankles, exposed by the prevailing short skirts, only with thin silk stockings, is not only to invite the grip germ to visit you, but to give him just the sort of quarters he likes in which to multiply and accomplish his deadly work.

Another expert advises us to refrain from alcoholic stimulants, as whisky does all sorts of horrible things

to every organ in the body. Still another advises a nip of whisky night and morning to stimulate the eliminative processes.

Kissing should not be indulged in, save as a consolatory measure and very sparingly even for that purpose.

We are told to stay out-of-doors, to keep inside by the fire; to eat four or five meals a day, to eat very sparingly and only at certain hours; to walk a good deal, to avoid violent exercise, and to do and not to do so many other contradictory things that faith in all medical advice is shaken. The result is a conviction that so long as the germ is going to get us anyway, sooner or later, we might just as well have all the fun we can, by doing exactly as we please before the fatal moment arrives.

Boiled down to its basic residuum the essence of all medical advice is to live as normally as one can and exercise common sense. No specific rules for healthful living can be laid down for general use. Everyone knows, other things being equal, that warm clothing, nourishing food, fresh air, clean habits of body, and plenty of sleep are the best weapons in the world with which to combat disease. And a few others may well be added to these; which are to refrain from reading much miscellaneous advice on the subject, occupy the mind with other interests, don't be too certain that you are going to be ill, don't worry if you are, and, above all, *learn to cast out fear.*

This is good Christian Science save for the fact that it ascribes power of cure to human instead of to Divine Mind. Nobody denies that powders,

plasters, and medicines have an effect in curing the illnesses which the accumulated false testimony of human mind (false mental influences) has itself *alone* created. Even Mrs. Eddy admits this to be true—but she takes what seems to me the true attitude; that such cure comes through giving the mortal so-called mind, which itself has created the disease, the thing which *it thinks* is going to cure it ("not thought") (mental cure). If you will stop to think a moment, you will plainly see what an endless maze of contradiction and discomfort you are letting yourself in for if you follow the leading of this human *lack* of intelligence which we sometimes call "mind"—for if the human mind creates a consciousness of disease, there is an endless number of such that it can create, and has created, and for every one there will be, and for *each* one there will be also an endless series of things which human mind will have faith in as a cure. There is no principle whatever back of such cure, or back of such disease for that matter—just an endless experimental groping in the dark for something which isn't there.

Cannot you see that when the Bible speaks of the "carnal law" which is "enmity to God," it is talking about just this conglomorate confusion of human belief (absence of thought, lack of intelligence), this unending labyrinth of wandering, purposeless pathways, which lead nowhere in the end but *right back into themselves again*, so that each time one is but traveling out of present

misery, just to emerge into the same thing again? And cannot you see further that when the Bible speaks of the law of the spirit of life in Jesus Christ setting you free from the law of sin and death, it is speaking of something real to your life *right here to-day?* A law which raises your consciousness above the endless contradictions of human absence of thought to the Divine Principle which never contradicts itself, is always true, and always loving and always altogether Good. Cannot you see that this law is something separate and distinct from the laws which mortal man has thrown around himself by lack of use of his true mentality for the millions of years he has been on earth? "Far as the east is from the west—so far are my ways from thy ways and my thoughts from thy thoughts, saith the Lord." Nobody denies for an instant that doctors temporarily cure disease—but why not appeal to God and rise permanently in consciousness to the point where you become subject to the law of Spirit (conscious of oneness with God) and free yourself from the "carnal law" which is made by carnal man? Even loss of your so-called "mortal life" would not be too great a price to pay for such an outcome. The willingness to sacrifice such consciousness of "life" for infinite principle will upraise consciousness *here and now* and will always demonstrate that in truth adherence to *God's* law through any trial means greater consciousness of *real* life. But you say it cannot be done here.

Suppose we see what Jesus says about it: "The Kingdom of Heaven *is within you.*" "*Be* ye therefore perfect even as your Father which is in Heaven is perfect," and by the way, doesn't this sound to you a good deal like calling every man a Son of God? "This *is* eternal life, that they should know Thee," the only true God. A state of consciousness obtainable *now* at least to some extent, if indeed the Kingdom of Heaven is within you. "He that believeth on me, the works that I shall do shall he do also." "I go to prepare a place for you—that where I *am* there ye may *be* also." Remember and emphasize here again what has been previously said concerning human life as being psychical impulse without the intervention of matter. Divine Life is God and the real man is His image and likeness.

"Well," you say, "if this be true, why has it not been demonstrated?" Jesus the Christ, our way shower to eternal life, did prove this and bade us follow him. Do you think he would have done so if it had been impossible, or if he had known himself as set apart from all other men in such a way that no other could follow his teaching? Don't you think that perhaps men have failed just because they have not understood the teachings of the Bible with reference to the "carnal law" and the "Spiritual law"—because they have been trying to progress by the road of something which they have thought of as law, but which was really only the aggregate of their own human

opinions, mentally enforced? And may it not be that by learning the "law of God" and by discarding the "carnal law," which includes all of material science AS WE KNOW IT,[1] we may find the way by which the things which Jesus tells us are true may become facts in life, instead of distant abstractions to be applied at some more favorable time and occasion? Think it over. May it not be that we have been giving the spiritual law only a far-distant and impractical bearing in our lives by not exercising our faith toward it, thus losing our knowledge of its power?—a knowledge each can gain for himself, denying the power of accumulated false opinion and using spiritual power to bring into consciousness the true. Which would you rather tie to, Spirit or Matter? God or Mammon? The choice must be made.

If I understand the teachings of Christian Science, they do not state that disease is not cured, to mortal sense, by material means—they simply say that it is not *permanently* so cured—you are still in the labyrinth of human confusion and conflict of opinion. I do not know how I can state it so that you will fully apprehend it—but

[1] I do not wish to be understood as attempting to condemn physical science or its study. As explanation I should surmise that the principle underlying the action of chemical substances was true, but the ideas of matter and some of the application thereof—a part of the law of "sin and death," but this is again opinion; it is difficult to separate the true from the false with the physical senses, but inharmony—negativeness—cannot be of God.

for myself, I know that this labyrinth is not real law, and that the law of God is something different, even the thought underlying, in which there *is* no evil. Think of what has been said of fire which will not burn. Further, I know that it is a law which is available to me to-day, if I can but grasp it and overcome my present opposition to it. I know it because in numberless places Jesus has said it, and because I feel that life *is* Mind, God. Why not at least make the attempt to understand instead of refusing to do so? Is it not because you have so long worshiped something which is not God, or God's law, that your human senses will not let you see that what you have worshiped is nothing but the darkness of mankind's false opinions, *and not law at all?* This is the condemnation, that light is come into the world and men *loved darkness* rather than the light.

I wish I could say something which would make men see that we are as to all inharmony (sin, sickness, and death) just wandering in the darkness (absence of true consciousness) of our own opinions (lack of thought) and calling them law—and that God's law is available to everyone—a law with no evil in it. If everyone understood that and practiced it, there would be no astonishment at the miracles of Jesus, for it would then be seen that what he did was but the normal thing—and that the life we now are conscious of is abnormal, untrue—that all Jesus did was to restore to the consciousness of those he healed, their true condi-

tion as children of God, subject to His law, and freed by spiritual truth from the tyranny of their own accumulated mental falsities.[1] This does *not* destroy anything good or beautiful you now know. "Ye shall know the truth and the truth shall make you free." A process possible *now* since Jesus demonstrated it; and possible even though we cannot diagram the process.

Further read your Bible and see if you do not find in every place where it speaks of idolatry, a strong presumption that what is meant is the worship of the carnal law and carnal body which is "enmity to God"—of something which did not spring from God at all, but from a sinful, wandering, false, human sense—which sets up idols of its own opinions and worships under the name of "The Law of God" and the "Law of Nature" much which has no kinship whatever to Him—who is altogether Good and who is All. See Amos 5:26.

[1] In connection with the remarks in this chapter concerning confusion of cures of diseases, I desire to call the reader's attention again to the passage from Doctor Osler quoted elsewhere to the effect that "the inevitable conclusion [of many modern physicians including scientists in Vienna] is that most drugs '*have no effect whatever on the diseases for which they have been given*'" and that "the real curative agent is the buoyant mind." In making this statement absolutely the only difference between the good doctor and Mrs. Eddy is, that he gives credit for cure to the "buoyant" *human* mind, while Mrs. Eddy says that this mind can effect no permanent cure—you are still in the labyrinth—that the only real cure is to rise in consciousness to the point where you free yourself from the law of the carnal (human) mind

Just one more thought. Have you ever been fishing with a couple of other men, and seen them tangle up their lines? Ten to one if you have, one of them was of that type of mind which, when it seeks to untangle a fish line, pulls here, pulls there, and behold it is done; while the other was of that type which cannot untangle a line without putting *the end back through every hole that shows* itself, and if you tried to tell him how to do it an other way, he couldn't see it, so you just sat down and helped him put the end through. Now it occurs to me that if life be continuous, we have had plenty of time to tangle up our fish lines. It also appears that the doctors are helping to untangle them along with the chemists by putting the end back through all the holes, while the Christian Scientists are doing the same thing in another, and as I believe, a better way. It also appears that there will, for some considerable time yet, be a few people on earth who cannot see that there is a quick way to untangle their lines, even though Jesus points the way through faith and *absolute trust* in God and His Son Jesus Christ. And if so, why not help them in the way that seems best to them, *and why not help the doctors to do it also.* We are all going to the same station by different

---

which is "enmity to God," and become subject to the jurisdiction of God's law, which is an entirely different thing. If Dr. Osler's statement be true, is it not an evidence of the truth of my statement that unending cures which are not cures have been used by men?

roads, but if we are patient we will all get there, for it is "your Father's good pleasure to give you the kingdom" (Bible), or knowledge of Him and of yourself.

Now, I know all about the argument that when you depend on something *not* God, you dishonor Him. I believe that it is right too, and that what God cannot do, no one else can, but after all, granting that it is a kind of faith in medicine that cures, even though not the best kind, and cure is good for men, don't you think that perhaps if one of God's children cannot see and understand the *best* way, God will lead him through other ways, and lesser degrees of faith, till he does, and isn't it God who is in everything Good, including the kind of faith required for a medical cure? (That isn't saying that cure is in the medicine.) Granting that that cure [which is, as I understand it from a Science point of view, made by negative action (mortal mind)] is not permanent, isn't it a step leading in the direction of further understanding, perhaps by a needlessly long route, but none the less *a route?* I can see why it is not possible for the Christian Scientists and the doctors to work together. Their thoughts antagonize to-day, but if any given person cannot accept and trust in Christian Science as yet, are not the medical failures to permanently cure a way toward the truth for that person? Is not the doctor himself forced to progress and is he not going as straight as his methods can lead him to the conclusion that

God is the only cure? Please note that this is not saying that the time has not yet arrived when we can use Spirit to cure. If that were true, I do not see how I could believe implicitly in the commands and truth of Jesus, for he certainly says, "*Be* ye therefore perfect." And *now* is the accepted time. Remember here again that life is Mind alone. All I am saying is that there will be some persons who cannot or will not untangle their lines in the best way, and for those it seems to me that the medical profession should be recognized as helpful in this hour. Can it not therefore be true that a medical man *whose work is consecrated to the glory of God* (and whose daily labor is done in the consciousness of the fact that his researches are leading him and others to that goal) can be in his time and place an inspiration and a help to those who are not yet ready to accept the other path? I should say it all depended on where that medical man placed his faith[1]—on things of the

[1] For the sake of clearness I wish again to state that my idea of this "mind" which "perceives" evil is, that it is simply negative, the aggregate of what man has *not* accomplished in his march toward Truth. Therefore it is a conflict of terms to regard this mind as having "faith," which is a positive quality of that mind which is always directed toward Truth. Wherever I use positive terms in describing the processes of the human mind, please understand that it is the weakness of language which makes me do so. I believe that this inertia which I feel in myself and which causes me to perceive suffering when I come in contact with God's true law (never changing and always right and good) is something mental (*i. e.*, false psychic inertia) in which all men share alike, and that all human mortal life is "false men-

earth—matter, germs, misery—or on God. In one case, his life will be directed toward understanding of God through the means at his command, which, while perhaps not the best means, are none the less a means, and his influence likewise; in the other case, toward a greater and greater belief in material things. "Where your treasure is, there will your heart be also" (Bible).

---

tal influence" or "psychic inertia" without the intervention of a particle of matter. If then that which we call evil, which is a sense of separation from God (matter), inharmony and the like, is all caused by false consciousness or suffering in the midst of truth, and none of it attributable to God or a part of His quality, it appears also that God being All, inert mind cannot be, even though human logic and false sense try to say it has being. Therefore let us exercise our faith toward the truth which appears to come from God and not lack of intelligence toward that which calls itself truth and founds its testimony on *itself* or sense. Remember what Jesus says concerning that testimony which is of self alone being untrue. It doesn't satisfy to say that, "God gave dominion to man over all the earth, knowing as He must have known that it would be misused." There is something hid here, possibly that which is guarded by the angels at the gates of Eden, something not understood, but because we don't understand it, let us not make our own weakness the basis for denying the goodness of *All*, which is another name for God. Neither does it satisfy to say, as the Occultists do, that God, through love, allowed the kind of manifestation which produces evil in order that we might have life. To say that God could not give life without this, is degrading one's *idea* of Him. This is the one mystery. The day will come when it will be solved, and meantime, let us hold to the safe course of affirming God's Infinite goodness in the face of appearance, even though that affirmation deny reality to many things which to-day seem real, and when we finally know the truth, untruth will not even seem to be and we will then know the answer to the mystery.

Perhaps here is where I should say a few things possibly not clearly set forth elsewhere regarding the medical profession. I have been accused by friends who have read other writings of mine, of being unfair to it.

I can only answer that I have tried not to be so. I have attempted, at least, to state that which appears to me to be an influence for good in that profession, as well as that which appears to me to be an influence for evil, but that I may be clearly understood I here state again as follows.

From my point of view, the doctors undoubtedly deserve unstinted credit for the devotion with which they have investigated the operations of the "Law of sin and death." Unquestionably, they have thrown great light on the details of that law. Unquestionably they have learned a great deal about the "how" of man's sinking into this dream of "material" phenomena. Unquestionably also they have in great measure helped mankind to rise by the unraveling process from many of the false mental states which have in the past obsessed them. They have from my point of view been doing all the time something different from what they thought they were doing. They have stamped out epidemics but not by the means they *thought* they used. The result has been the same, and for the result they deserve the utmost credit.

The knowledge they have of the suppositional law of "sin and death" undoubtedly has been and

can be used as a way for the advancement of men, by teaching them what mental states they should avoid, and by using the force of majority opinion. I do not think it the best or true way, but it is none the less a way. Where the knowledge is wisely used it can help, but there are very many cases in which *it is not wisely used.*

Let me ask you to consider this proposition—*i. e.*, that the effort of very many medical men is directed toward using knowledge as a means of centering the patient's attention *on* his symptoms instead of away from them, and that they give *mental* conditions little or no consideration. Is it true or is it not? Answer the question for yourself.

Let me give you two examples. A friend of mine has an open wound, the result of an injury. His doctor came to him and said, "It's doing splendidly, but if it begins to turn a certain color around the edges you must look out."

Now I ask you what possible good could the last part of this sentence have done. The doctor had ample opportunity for observing the wound himself. Why leave the patient with an itching desire to remove the bandage every five minutes in order to make sure that the color of the wound was not changing?

Again I have a friend in a distant city whose life was misery for two years because he was told that he "might have" a disease which subsequent observation proved that he did not have at

all. Not only was he told that he "might have" this disease but he was informed in great detail of all the things which "might happen" to him as a consequence, and he went around in a daylight nightmare for a long time in consequence. Now the doctor had again ample opportunity to observe the patient, and waiting a while would have proved to his own satisfaction the untruth even from a medical standpoint of his suppositions. Even supposing that it was necessary to tell the patient the bare fact of suspected possibility, was it necessary to draw mind pictures of all the final consequences, to sketch the experience of all the patients the doctor had ever had who suffered with the "disease" (*i. e.*, false consciousness proceeding from the "law of sin and death")?

Perhaps you can see that, regarding life as I do as purely mind *and nothing else*, I can find no word to adequately portray this kind of thing. I merely submit it and the following in a spirit of love to the serious consideration of progressive, thoughtful medical men.

Personally, I believe that while doctors have done much good in unraveling past mental errors, they have also done some evil by supplying in the place of that which they have unraveled a more insidious tangle than previously existed, for as I have elsewhere stated, I believe that it is possible through the unconscious mental effect of majority opinion communicable, without words, life being purely mental, to set up new "laws" of health in

the "law of sin and death," which will be just as thoroughly enforced mentally as the "laws" which by their worthy efforts the doctors have in the past been instrumental in destroying. The old-fashioned diseases which people took as a matter to be met with in passing along the road we call "life," and took in a common-sense manner, are nothing when compared with the nightmarish inventions now being enforced in this merely mental life of ours by means of moving pictures, medical thought, and magazine articles on "germs," blood tests, and the like. What the medical profession, *ably aided by all mankind in general*, are doing from this point of view is first to manufacture a belief in a "germ" and then go to work to tell each other how to avoid that which they themselves have illuded into seeming existence. And if you will consider again the possibility that life is mental "without the interposition of one particle of matter" you will see that this is no impossibility, though I do not state it dogmatically. It is merely the understanding now held by many sincere people who draw their beliefs from the teachings of the Bible.

I know doctors who realize that life is largely mental, who are using their knowledge of the "law of sin and death" to wean people gradually away from that mass of errors for which no one class of men are exclusively responsible. They call this medical prevention; "*keeping* people well." It is these men who ennoble the profession, it is these

men who as fast as some horror is invented, use their knowledge of that horror to good purpose. On the other hand, there are doctors not a few whose presence in the room brings with it the shroud and the casket, and whose influence is directed toward proving by the knowledge they have of a law which is not God's law, that the life they know is the only *kind of life*—and that the only God is Chemistry. I feel sure that such will one day be turned in God's way to the Knowing of Universal and all-surrounding Love.

I hope I have made it plain that to me, life being purely mental, it is not the knowledge or the existence of the medical profession that is at fault. It is the use being made of that knowledge by individuals—who with the best of motives seem to me to be making a terrible mistake, based on the supposition that "material" life is and is the only life. In every walk in life there are those who use their knowledge to the glory of God wisely to the benefit of mankind, and there are also those who use their knowledge, to be sure with good intent and earnest motive, to the abasing of man's idea of God. The medical profession is no exception to this rule.

Lest I be at all misunderstood I desire again to here express my conviction that the "law of sin and death" is not law, and that despite its seeming strength there is nothing stated in it which need be feared when consciousness is lifted up as outlined in the last chapter to a knowledge of the

Law of the Spirit of Life in Christ Jesus. "And I, if I be lifted up will draw all men unto me" (Bible).

The medical profession is noble or ignoble according to its use, but what *it* can never do, *real law can.*

Finally I end this chapter as others by saying "Try this way, for only by demonstration can you understand it." What you cannot by any means do when you lose sight of the allness of God and the unreality of matter, you *can* do when you hold these firmly in mind.

CHAPTER V.

DOES EVIL HAVE REALITY?

WHENEVER I start a chapter as above, which heading apparently can only be answered by a dogmatic statement, I find myself inclined to apologize to my reader, or at least to explain that I am not in any sense trying to make dogmatic statements concerning matters which have been the source of discussion since the world began. I do not pretend that the answers which I shall give—which seem to me to contain some of the truth—are final answers, for the nature of the problem is such that necessarily there remains much to be discovered, since we know now but little of the Infinite. All I am trying to do is to give, in as plain a way as possible, some things which have come into my mind, and which seem to supply at least a basis for believing as I do. I do not expect my readers necessarily to agree with me. I only hope, as I have previously several times said, that the wanderings of one man in the domain of the spiritual realm will help other men who read of them to press forward in their own search for Truth, God.

And right here let me say a few words concerning that person who turns around and ceases to struggle toward truth, because the views he is asked to consider controvert "the wisdom of the ages." Again there are many of these who are my very good friends, and what I say concerning this attitude of mind is without criticism. Each man must build his own pathway and I must build mine in the way that seems to me best, after I have sought Divine guidance, as must everyone. But to return. If it be true, as the Bible specifically states, that there are two laws surrounding men—one the "Law of sin and death," the other the "Law of the Spirit of life in Christ Jesus"—those of mortal and spiritual mind respectively, may it not be true that much of the so-called "wisdom of the ages" is the kind of wisdom which the Bible says is "foolishness with God"? And may it not be true that it is a kind of "wisdom" which we would do well to get over as soon as possible?

Right here seems to be the point of departure between physical science and Christian Science. The one deals with the history of mortal mind under which are included all so-called inharmonious facts about the body—the other deals with a law beyond that made by man for his own conduct, which is not now clearly understood save by the exercise of that faith and intuition which brings into substance the things hoped for. Let me make myself plain. If I understand Christian Science

correctly, it says mortal mind *seems* to build its own body, to false sense it reverses God's plan of body, and in the course of the millions of years which even conventional science grants to the development of man, mortal man has himself made his own consciousness of the laws of body, the laws of chemistry,—*as we know them*[1]—and all the other "wisdom of the ages." The theosophists make the same statements except that they say mortal mind builds its own body, *i. e.*, they grant reality to matter.

To be sure, these laws of sin and death (false psychic inertias, not "matter") have underlying them a divine plan (true spiritual influences)—"underneath are the everlasting arms" (Bible)—the consciousness admitted to be in the atom by chemists in truth, but the *sense* of that truth has been distorted by the false sense of matter as real and all wisdom has seemed tinged with this falsity or the externality of sensible objects to mind. This is not real wisdom since inharmony cannot belong to God but is "foolishness with God," for underneath is His Divine plan. It is a false consciousness of things which are essentially true and is induced by human belief or psychic inertias arising from the aggregate of false opinions. Among these opinions is the sense of separation from the One Mind and division into many minds, though individuality as an expression of Mind is true. Can you not see that from this point of view, much

[1] See note page 136.

of the "wisdom of the ages" is something to be gotten over and forgotten just as soon as possible? I do not say all because we must have gone some way back on our homeward journey, but those things producing limitation and inharmony in consciousness cannot be of God. Can you not see also that the attainment of true knowledge, or that which is wisdom *to God*, is dependent on the willingness to admit the possible fallibility of mortal "truth" and to perceive immortal truth by the exercise of the faith which brings into substance the things hoped for? Again can you not see that the Christian Scientist and the doctor when they discuss these subjects are talking about two different laws when they speak of law? The Christian Scientist admits that to mortal sense (which itself has built the false laws of body) there *seems* to be an inharmonious "law of nature." They do not deny that to the doctor, all the things he tells one about germs seem (to him and others) to be true, when judged by the physical senses, but they say this is of that wisdom which is "foolishness with God," because, producing inharmony, it cannot be of God and must be produced by false mind—a dream of separation from God. The sooner you raise your consciousness above these, to the real law which is *God's wisdom*, the better.

The doctor and the Scientist are like two imaginary persons standing on the seashore—one of them is equipped with eyes which see water only and the other is equipped with eyes which see

land only. You say this is an impossible example. But is it? Even orthodox scientists tell us that if there be living beings on other planets, they must, in some cases, be living without air. It is granted that the example will probably not happen on this planet at once, but is it impossible to conceive of a consciousness so equipped that it could see only water and another so equipped that it could see only land? And if it seems impossible to you, think again of Mr. Huxley's conclusion regarding the qualities which may not exist in things. If you will stop for a minute and think you will see that here is a very nice opportunity for debate without end, and the Christian Scientist is therefore wise to avoid the discussion, as would be the doctor. (I am indebted, by the way, for the illustration above to Mr. C. W. Leadbeater.)

But to return again. Frankly it seems to me that those who say that they will not consider a subject because it controverts things supposed to be truth are making a mistake. It also seems to me that those who take the attitude that they will not consider a subject because it seems to them to be "extreme" are making a like mistake. It is probable that those persons who adopt a middle course, either through timidity or extreme of caution, are in this world happier, but can they learn as fast? Can they progress toward Truth? Suppose one adopts an "extreme" attitude which is wrong, will he not sooner learn the wrong and

abandon it than that person who simply skims the edges of the wrong, and therefore can continuously deceive himself as to its being wrong? I know that this is a dangerous doctrine, for there are many good people who will understand me to have said that I advocate sinning as a means of education. None the less, I stick to my opinion that if a person *has to sin*, a real hard working sinner will probably turn around and go in the other direction *sooner* than he who merely flirts around the edges. Like the little child who hurts himself, he will sooner come with his trouble to the consciousness that he needs his Heavenly Father. I have heard evangelists say pretty nearly the same thing, only they didn't know they were saying it. You see, I can account for the possibility of a good God only on the supposition that some people are "born" to a consciousness of such surroundings here that they cannot do much but sin. The Bible says, "The fathers have eaten sour grapes, and the children's teeth are set on edge." They are so situated because human belief has created a false consciousness which now *seems* to separate them from God; and appears to create also their present sense of "external" surroundings, which are really mental (psychic) inertias within their own false consciousness and are induced by human false opinions. I am also forced to believe that such will have a chance to learn not to sin somewhere else, if they do not learn here. If I believed that this was

the only opportunity, I would have a hard time to believe, at the same time, that God *is* or that He is Good. I cannot see salvation save through *progress in knowledge* of Christ Jesus and his life, and this short span of human existence may be insufficient for that. Though if indeed there be a different law of consciousness than that which we have called law, progress may be much faster than we anticipate, since all that is needed is the attainment of spiritual consciousness.

Perhaps this is as good a place as any for me to say something to those many people who feel that the war in Europe is an indication of the failure of the principles of Christianity and a further indication of the fact that humanity is going backward instead of forward. Of course, from a strictly Christian Scientist's point of view, no one is really being killed in this war. Those who appear to be killed are merely carrying on their consciousness elsewhere until all false belief of life apart from God is destroyed, but that I suppose is something which is not necessary to discuss here. Christian Scientists I believe all lament the thoughts of the carnal mind, hatred, jealousy, and all inharmony, which are the cause of the war and which, from a Christian Science point of view, undoubtedly have a far-reaching effect everywhere *as thoughts* in affecting the consciousness of humanity. As I have said previously, it can be demonstrated that the unspoken thought is as potent a mental influence for others as

the spoken word. Mind is all. However, let me ask you this: Do you not find it somewhat difficult to assess the responsibility for this war and the misery attendant upon it (whether you regard that misery as mental or material) against God? Can you do this and at the same time believe that there *is* a God and that the God who is Eternal Life and Love, All, is also cognizant of this evil war? I frankly say that I cannot and that if I believed that God was in any sense responsible for this kind of misery, I would be forced by that belief to give up my belief in a God who is Good and All Powerful.

Just as a suggestion for you to consider: May it not be that the war, the thoughts of hatred, human will, greed, personal ambition, and the misery attendant upon them, are part of the "Law of sin and death," for which humanity alone is responsible? May it not be that these things are part of that so-called law which mortals for millions of years *have been building?* Is it not a part of the love of "material" things—for can you name any cause of this or any other war that does not have its root in mortal mind and its manifestation "matter," the source of all evil? And may it not also be true on the principle that I have just enunciated, that he who takes an extreme attitude will sooner return like a tired child to his Heavenly Father? May it not be true, that through the misery attendant upon this war, the hold of men upon material things will be to

some extent loosened, so that they can learn that the things of Spirit, the things *of the law of Jesus Christ*, are the only things that are worth seeking? "By his stripes we are healed." I declare it as my conviction for myself, that whether I can see this as a fact in consciousness or not; I am none the less going to assert it. For to believe that God has anything whatever to do with war and its attendant miseries, would be denying that idea of God which is a necessity to existence, and rather than deny *Him*, we should, no matter how difficult, deny the belief which dishonors Him.

"He that hateth his life in this world, shall save it unto life eternal" (John 12–15). If we all really lived this and believed truly in eternal life, is there anything, even "a shell bursting in the back yard," as a recent newspaper article phrases it, which would induce in us the thought of injuring another? Think it over.

Returning to our subject, however, what would become of our great inventors and indeed of the progress of the world in the expression of new ideas of God, if no one was found who was willing to adopt and try out with faith an "extreme" attitude? How many were there who called Edison "extreme" while his inventions were yet in the form of a faith which is the "substance of things hoped for"? I remember very clearly that less than thirty years ago, my own father told me that he had seen a self-propelled vehicle on the

street, but that the general opinion was that the idea would not amount to much, because such a vehicle would not "obtain traction." He was a banker and I have no doubt that the good bankers of that time often refused to loan money to makers of such vehicles because they were "visionary," which is another word for "extreme." And yet because somebody had faith in the "substance of things hoped for" and was willing to pin that faith on something which seemed to the good banker "extreme" a great industry has been built up, a new idea out of the universal mind (true at base even though surrounded by false conceptions of "matter") given expression, and many men brought thereby nearer to God. You see I am not denying the utility of the *good* things of the world as a means of advancing men, or their reality, only denying reality to the false conceptions of men. Christian Science destroys nothing of beauty or truth. The birds sing and the trees whisper the Love of God only the more truly when the false sense of matter and evil are *gone*.

Finally when you get a demonstrable truth, can you have too much of it?

But I see that I have come far from the subject of my chapter, so let us return to what seems to me to be the truth about evil, which statement is in itself an example of the weakness of the English language, since there can be no truth about evil.

I start this subject as I have others, by saying that the idea I have of God precludes the possibility

of evil being real; therefore though my senses try to tell me that it is real, I deny my senses rather than deny the conception of God which is a necessity to my life. But are there any other things I can say which will lead me to the point where I am ready to leave that limited instrument, the human mind, and rely on the faith which is the "substance of things hoped for"? I think there are.

Refer to the last chapter and go over again the conclusions reached about the existence of a sense of matter. Then ask yourself—Have I any sensations of evil, which are not connected with the sense of matter or separation from God (a synonym)? If you can think of any let me know and I will thank you, for I have been unable to do so. Mind you, I do not say that you have not some sensations connected with matter which are pleasurable to mortal mind, but I do venture the assertion that *all* of the sense of evil you have is connected in some way with your sense of matter, inertia, *i. e.*, externality to One Mind of sensible objects, a false sense of separation from the spiritual source which supplies all your real needs. "By every word that proceedeth out of the mouth of God shall man live" (Bible), *i. e.*, by ideas which reflect God.

Suppose we comprise the sense of evil in the words sin, sickness, and death. I think these three words pretty well cover the subject. Very well, what is the sting of death? Manifestly the fear of the loss of "material" things including

a material body to the one who passes on (though I doubt whether that sense is really lost until the consciousness rises above it), and a sense of the loss of a "material" presence to those who remain —therefore, we are accustomed to think of death as an evil, but that sting is lost when the consciousness of, and desire for, material things leave us. If you realized as a fact in consciousness your oneness with God and the fact that all you call "matter" is in reality mortal belief (psychic inertia) you would then know that through seeming death you lose nothing which you now really have (eternal consciousness). When you have raised your individual consciousness above "false material (psychic) influences"—the "carnal law" —death will be conquered and swallowed up in victory. Jesus says, "He that hateth his life in this world shall save it unto life eternal" (Bible). If we really lived the spirit of this saying, would that which we call "death" have any fear for us? Would not our only fear be that of breaking the real law of God? Would we not then fear to fail in that love toward our neighbor which He commands, rather than fear the loss of "life" or some other "material" thing?—What then becomes of war?

And what is sickness? Can you think of any so-called sickness (discomfort) which is not in some way connected with inertia ("matter")? Even the sicknesses which we are accustomed to label mind sicknesses are found, on analysis, to be connected with mortal mind, which as Mr. Huxley

has rather effectually pointed out may be simply synonymous with the sense of separation from God, and even if you cannot see this to be true, you would not be conscious of these and would not acquire them were it not for the sense of having a material body.

What then becomes of sin? Can you think of any sin which is not connected with the sense of matter? Don't misunderstand—I know that one can sin in thought, so-called; but what sin either of thought or of act can you think of that is not connected with your sense of matter? I cannot think of any. Can you?

If then the sense of sin always comes about because of the sense of matter, and never otherwise, is it not true that when you rise above the consciousness of matter, you will also rise above the consciousness of a *sense* of sin? And if matter be non-existent is it not also a necessary consequence that evil be so also? Except as a false consciousness in mortal man? Inertia = a negative quality, therefore not of God as defined herein. It seems to me that perception of matter *is the one sin* or idolatry, and that it pertains to false consciousness and carnal mind alone; is not of God and not real, though it is not denied by anyone that it seems very real to carnal mind.

I am willing to rest this case here so far as my own argument is concerned, except for a few suggestions. Have you ever taken a four-year-old boy for a walk some Sunday afternoon, and

met on the street a poor unfortunate woman, bearing in her face the signs of sin which should awaken the helpful instincts of all who see her? Did the boy see anything evil? Is it not possible that if she stopped to speak to him, he saw through that which your older sense of the reality of evil could not penetrate, and was just as natural, unaffected, and happy in speaking to her as to another? And is it not suggestive that the child sees not evil, and only learns of it as his sense of material things becomes stronger? Again, can you produce in the child mind any of the fear of death which his elders have, and why not? Further, has it ever seemed strange to you that the little child cannot locate pain without your help? Also that it has no sense of sex?

Have you ever thought about darkness? What is darkness? Merely a false sense of the absence of light. To us it seems to be something, but is nothing. *When the light comes in*, then the darkness is not; even to our false senses. May it not be that this suppositional part of us, which we call, for want of a better name, mortal mind, is simply a portion of the belief which man seems to be dreaming for a short period compared to the total existence—a dream which has pulled down the shades, thinks of itself falsely, and disappears into nothingness?[1]

[1] Please in this connection review what has been said on page 64, paragraph 3, regarding Universal and Individual consciousness.

All must get out from the sense of mental darkness which, while it seems real, is really nothing, or a suppositional absence of God, since Infinite God cannot in reality be absent.

Further if you are a child of the light, will you not suffer when in the false sense of darkness—just as a fish suffers in the air—and will you not continue to suffer just as long as you remain in the sense of darkness (*and no longer*), even though the darkness be nothing, save what seems to you to be an absence of God? No, I cannot see how you can have this sense if you believe that God is All, but I affirm that *He is All* none the less, because I know that He must be, and I would deny my material senses threefold, rather than deny Him. In this connection, however, please review the remarks on "dreaming," on page 48 of this book.

And this brings me to another thought, which has been much with me of late. Have you ever considered how often the Bible uses the words "light" and "darkness," and how persistently they have been construed to mean "good" and "evil"? And had you thought that there might be here a hint or suggestion intended to convey to us the relation between matter and evil? For what makes darkness? The interposition of something between you and the source of light, you say. Yes, but what is this something? What makes the night? You say the interposition of the earth between us and the sun. And what is the earth but a sense of matter? And if you did

away with your sense of matter (raised your consciousness above it), would there be any darkness for you, or any shadow? And do you remember that the Bible says of God "the darkness and the light are both alike to Him"? And how also it says "this is the condemnation that light has come into the world and men loved *darkness* rather than light"? And if the Bible speaks of darkness as synonymous with evil—and that is the sense in which it has been mainly interpreted —and darkness is caused by a sense of matter, do we not come back to our original proposition —things equal to the same thing are equal to each other—and force ourselves to say:

	Darkness	=	sin, according to the Bible.
	Darkness	=	absence of light according to sense.
	Darkness	=	interposition of a sense of matter.
Therefore	Sin	=	a sense of matter or a false sense of absence of Spirit; *i. e.*, separation from God.

But you say very logically, if the sense of matter were destroyed the sun would also be destroyed and we would have no source of light. That is also what I said and then I stopped to think that possibly that would not be true to my *spiritual* senses. For what does the Bible say?—"The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee [*i. e.*,

consciousness of matter as source of light shall no longer be known], but the Lord shall be unto thee an *everlasting* light [no night] [*i. e.*, to your spiritual senses], and thy God thy glory."

"The sun shall no more go down, neither shall thy moon withdraw itself [*i. e.*, there shall no longer be a sense of matter interposed between you and the Source of light], for the Lord shall be thine everlasting light [*i. e.*, to the spiritual senses], and the days of thy mourning [the days when you had consciousness of matter] shall be ended."

Does not this seem to fit in remarkably well with what I have been saying? "For behold I create a new heaven and a new earth [without matter] and the former shall not be remembered nor come into *mind*." (Does not this sound like a state of consciousness?)

Listen also to the words of Jesus: "Ye are of your father, the devil [personified evil]; when he speaketh a lie he speaketh of his own for he is a liar and the father of it." Does it not seem logical to you to believe that the father of a lie *is a lie*, and externalizes himself in liars carnal mortals?

You perhaps noticed that in the last chapter I omitted to end with any scriptural quotations. It was an accident—but when I came to consider the matter it seemed to me that the accident was what you call providential, for all of the scripture on this subject can be used interchangeably as applying to both matter and evil. Therefore, I end this chapter as before, with quotations from

the Bible. It is as I have previously said not mine to interpret these for you (though in some cases I have added my own translation). "Knock and it shall be opened unto you, seek and ye shall find. For unto him that knocketh it shall be opened and he that seeketh, findeth." Read these quotations in the light of what I have said. Then shut your eyes and give them meditation with the spiritual sense *with a desire to know the truth*, and see what the result will be.

Let me say further, that anyone who will spend half an hour each day with closed eyes in quiet thinking of these things and of the words of the Bible will get benefit from it which will help him not only in spiritual growth but in the right living of his life which is the same thing. Further I say again try this way if you have not, for only by demonstration can you understand and by keeping in mind the non-existence of matter and of evil to the glory of God, hard though these things may be for you to see, you can accomplish things which can be accomplished in no other way, both in health and in living a useful and happy life.

NOTE: The quotations at the end of Chapter VI. will be found to best express the basis for the beliefs in this book. It is not thought wise to give many here since the full argument is not yet developed. The reader is requested to refer to paragraph 2 on page 40 here and to read it before reading the scripture quotations now submitted. It should also be said here that the Bible quotations appended to the chapters of this book do not all logically pertain to the subject-matter of the chapters to which they are attached. Also since many verses contain two thoughts

they do not exclusively pertain to the headings under which they appear. The purpose is only partly contained in a desire to substantiate opinions. It goes further than that; the desire being to stimulate the reader's interest in studying Bible verses in the light of new beliefs. Hence some quotations do not pertain directly to the subject-matter and some have been repeated in order to bring them in proximity to others, or in order to amplify interpretations.

NON-EXISTENCE OF EVIL OR MATTER.

NOTE: Only a few quotations are given here. For a further interpretation of these matters from Bible texts see end of Chapter VI.

Gen. 1:31. And God saw *everything* that he had made, and, behold, it was *very good.*

John 1:3. *All things* were made by him, and without him was not any thing made that was made.

[Can a good tree bring forth evil fruit?]

Ecc. 3:14, 15. I know that, whatsoever God doeth, it shall be forever: *Nothing* can be put to it, nor anything taken from it. God doeth it, that men should fear before him.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past. [Yet God made All and All he made was good, as stated in the first two quotations on this page.]

[Down to this point, do you not think that the quotations strongly indicate the non-reality of evil? Study them.]

Deut. 32:3, 4. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and *without iniquity,* just and right is he.

[Can a good tree bring forth evil fruit?]

Psalm 36:9. For with thee is the fountain of life; in thy light shall we see light.

[Can a good tree bring forth evil fruit?]

Psalm 45:6. Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a *right* scepter.

II. Timothy 1:7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Psalm 146:6. Which made heaven, and earth, the sea, *and all that therein is:* which keepeth truth forever.

[Can a good tree bring forth evil fruit?]

I know that whatsoever God doeth, it shall be forever, *nothing can be put to it, nor anything taken from it.* And God doeth it, that men should fear before him.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Colossians 1:16, 17. For by him were all things created, that are in heaven, and that are in earth, visible [not illusions] [in reality] and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him. And he is before all things, and by him all things consist. [But he made nothing evil, *all* good. "God saw *everything* that he had made and behold it was very good."]

Proverbs 3:19. The Lord by wisdom hath founded the earth; *by understanding* hath he established the heavens. [Not by matter, but by ideas.]

Gen. 1:4, 5. And every plant of the field *before it was in the earth* [ideas] and every herb of the field before it grew; in the day that the Lord God made the earth and the heavens.

James 3:11, 12. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree,

my brethren, bear olive berries? either a vine, figs? so can no fountain yield salt water and fresh.

Psalm 139:7–12. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness [my sense of matter] shall cover me; even the night shall be light about me. Yea, the darkness [matter, untruth] and the light [spirit, truth], are both alike to thee. [If both are alike *one* cannot exist. Toward which do you prefer to exercise your faith?]

James 1:17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

[How about evil? The answer is: "For all that is in the world, the lust of the flesh and the lust of the eye and the pride of life is not of the Father, but is of the world." I. John 2:16.]

I. John 4:7, 8. Beloved, let us love one another: for love is of God: and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; *for God is love.*

[Can a good tree bring forth evil fruit?]

Job 37:23. Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. [Is the war an affliction? Is it from God?]

Psalm 62:11. God hath spoken once; twice have I heard this; *That power belongeth unto God.*

SPIRITUAL MAN.

Gen. 1:26. And God said, Let us make man *in our image*, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[Compare with Gen. 5:3: "And Adam . . . begat a son in *his own* likeness after *his* image."]

Acts 17:29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device ["material" bodies].

Psalms 27:1–5. The Lord is my light, and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes [my own false conceptions], came upon me to eat up my flesh, they stumbled and fell.

Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house [the consciousness] of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in the temple [the true body of God's idea].

For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Psalm 91:5, 7. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. [If you are abiding in Christ, *i.e.*, a consciousness of the mind which was in Christ; subject to the spiritual law.]

Isaiah 12:2. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.

Romans 1:20. For the *invisible things* [to the senses] of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. [Underneath the false conception is the truth. "Underneath are the everlasting arms."]

James 1:18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

Romans 8:28. And we know that all things work together for good to them that love God [the higher minds of men — for the "carnal mind is enmity to God"], to them who are the called according to his purpose.

MORTAL MAN AND IDOLATRY.

Gen. 5:3. And Adam begat a son *in his own* likeness after *his* image.

Psalm 78:17, 22. And they sinned yet more against him by provoking the most High in the wilderness. And they tempted God in their heart by asking meat [material instead of spiritual; "man shall not live by bread alone"] for their lust. ["No man is tempted of God; he is led away of his own lust and deceived."] Yea, they spake against God; they said,

Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? Can he provide flesh for his people? Therefore the Lord heard this, and was wroth: because they believed not in God, and trusted not in his salvation.

Romans 13:11. And that, knowing the time, that now it is high time to awake out of sleep [consciousness of evil]: for now is our salvation nearer than when we believed.

Exodus 34:12, 14. Take heed to thyself, lest thou make a covenant with the inhabitants of the land, whither thou goest [with the carnal mind], lest it be for a snare in the midst of thee:

But ye shall destroy their altars [carnal law], break their images, and cut down their groves;

For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God. [In the old Testament, these allusions to a God who has human qualities have crept in in many places, and seem to me to be the result of the conception of Him which was then prevalent. They certainly conflict with other passages in which a different idea of Him is given.]

Deut. 4:15. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire [body = similitude].

Deut. 12:29, 30. When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods,

saying, How did these nations serve their gods? even so will I do likewise.

Job 31: 26–28. If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand:

This also were an iniquity to be punished by the judge: for I should have denied the God that is above [idolatry, worship of matter].

Psalm 44: 20–21. If we have forgotten the name of our God, or stretched out our hands to a strange god [mortal sense]; Shall not God search this out? for he knoweth the secrets of the heart.

Isaiah 2: 17. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

Matthew 4: 10. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. [Not carnal law, matter, body, which is *enmity to God*—or the body.]

II. Cor. 3: 15. But even unto this day, when Moses is read, the vail [a sense of matter so that they do not perceive the spiritual meaning of the Scripture] is upon their heart.

Proverbs 9: 10. The fear of the Lord is the beginning of wisdom. [For nothing else has power that you need fear.]

CHAPTER VI.

CHRIST JESUS AND THE MEANING OF LIFE.

To all who believe that the Bible contains the truth (and this does not mean that there are no mistakes in it, or that no errors of translation have crept in) Christ is the central figure of the ages. Different individuals who profess Christianity view him in different ways, but to each individual, who is a true Christian, he is the way to salvation. The differences of opinion as to how this salvation comes about arise not because of a dispute as to the fact that it is through the Christ spirit that all men are saved, but because of differences of view as to *how* the process is accomplished. It seems to me that these differences are just as unnecessary in the churches, as we have seen the differences between the Christian Scientist and the chemist to be.

Let me see if I can make you understand what I mean, and remember again I am not making dogmatic statements, only giving you the processes through which one man has come, with the hope that they will help some other man on his journey. I have no criticism for any man's sincere beliefs. If he be wrong, God will lead him,

if I be wrong, He will lead me also to final understanding of Truth.

Had you ever considered that there is a strange unanimity in various quarters concerning the fact that there seem to be two minds in each man? If you have not, read your Bible carefully again with this thought in mind, and see if you do not reach the conclusion that it teaches consciousness of either two distinct minds or two aspects of the same mind. I am inclined to the first belief for the Bible says, "the carnal mind is enmity against God," and then again it says, "the corruptible cannot inherit incorruption," which sounds to me like a hint to those that have ears that the same mind cannot contain both aspects. True mind is not contained, and is One, therefore I say "consciousness of two minds." Anyway, the Bible certainly speaks of the "carnal mind" and the "Mind which was in Christ Jesus," and admonishes you to "let that mind be in you," *i.e.*, consciousness that there is but one mind without separation from God—not many minds. Then again, modern psychologists have discovered that man has two minds, the objective, which reasons deductively, (*i.e.*, from external facts—material facts), and the subjective mind, which knows nothing of deductive reasoning (*i.e.*, corruption cannot inherit incorruption"), and it seems to me that they might have well named them so-called carnal mind and Mind of Christ just as the Bible does. Again comes Mrs. Eddy with the "mortal

mind" which seems to perceive material things, and the "spiritual mind" which does not, and is the Christ Mind the Manifestation of the One Mind. A strange similarity in the conclusions is there not? This is to some extent repetition, but for a purpose.

Further, you will see, if you read your Bible carefully again, that there is a "Law of sin and death" which is the law of the carnal mind—or mortal mind, and a "Law of the Spirit of life in Christ Jesus" which "sets you free" from the "Law of sin and death." Also I am told, and have seen it stated in a competent psychological work, that the psychologists in common with Mrs. Eddy and the Bible have at least speculated that there is something within man which is a "Law unto itself" apart from objective things.

I suggest, for your careful study, the thought that "the mind which was in Christ Jesus," the subjective mind, is possibly that mind which *right now* is unconscious of separation from God the One Real Mind, and unconscious of the sense of matter which makes the sense of separation. A mind which is the real "you" (not the dreamer, untrue carnal mind) and at the same time One with universal consciousness. Also that possibly if you could bring that mind more actively into consciousness (*i.e.*, know God, whom to know is eternal life, and know Him face to face not through a glass darkly) you would to-day (without the process called "death") consciously *have* eternal life, and be able to live *consciously* the life of the

Christ, the real ideal man which is not cognizant of the false law made by the carnal man by his false opinions mentally enforced. "He that believeth on me *hath* eternal life" (Bible). In this connection see again page 64 paragraph 3.

With this as a basis, suppose we go back and speculate a little ourselves, using the Bible as a basis. Is it not possible that when the Bible tells of the second creation, referred to elsewhere, of man (yes, there *are* two accounts of creation in Genesis; read it and see), it is speaking of the creation by the Adam Man, in whom all die (Bible), of a false sense of matter? "Adam begat a son in *his own* image" (Bible). Is it not suggestive that the result of eating of the apple (*i.e.*, the taste of material things) was that Adam and Eve *became conscious* of a sense of *material bodies* which they evidently had no sense of before? Hence they had not known that they were naked. Has it ever come home to you, further, that in the story of Cain and Abel, there is a possible allegory of the man (material mind) who brought an unacceptable gift of material things to God, and being angered because they were not acceptable, and believing in material things, killed his brother?—*i.e.*, lost for a time his own spiritual perception of his brother (spiritual mind), though of course there is no *final* killing of spiritual sense or spiritual man. And had it occurred to you that there is a striking similarity between the curse that was pronounced on Cain (material mind) (*i.e.*, that he should live

in the perception and under the labor of *material* things) and that passage in the New Testament where it says "and this *is* the condemnation, that light is come into the world, and men loved darkness [*i.e.*, the sense of matter, lack of true consciousness] rather than light"? Remember also that a curse is pronounced on "whosoever *killeth* Cain" (material mind) instead of raising it through Love to the perception of Truth. Read your Bible carefully again and see if you cannot find in the Book of Job the allegory of the descent of a man's *consciousness* (the material dream) into a perception of material things and its ascent again into knowledge of that "truth which shall make you free." See if the story of Jonah and the whale is not suggestive of the same thing to you, and try if you cannot perceive in the story of the wanderings of the Children of Israel, the allegory of many things that happen in the life of every man. May it not be true that the Bible, as well as common sense, teaches that the perception of "matter" in false consciousness is *the one sin* from which others spring? May this not be what the Bible conveys by the use of the word "Idolatry"—the worship of something not God?

I am not attacking the truth of the story itself. Doubtless, much of it is a literal possibility and is historically true. I think, and I believe that you will agree with me, that Adam and Eve simply typify men and women and that what is known as the "fall of Adam" did not take place in a moment

or indeed in many years, but what I am trying to point out is that while the history may be true of beliefs there is under the stories in the Bible a *spiritual truth* for those who can see it, that reaches to the foundations of every man's being and explains him to himself as nothing else can. Furthermore, that much of the explanation is consistent with the findings of modern science and more consistent with Christian Science.[1]

True Man is spiritual and exists as God's idea, but the Myth or Adam Man through some fault of his own, typified in the Bible by eating the apple (material object), became equipped with the false consciousness non-existent of carnal mind, a dream which seemed to know "material" things. These "material" things are the sources of all evil according to the Bible, Mrs. Eddy, and common sense. He commenced to construct with that carnal mind the "Law of sin and death" (*i.e.*, absence of truth), which is that law which we know with our objective, carnal, mortal minds.[2] Why God, being Good and Altogether Good, should have allowed such a thing to happen, I do not know, but I do know, in spite of the false testimony of that mind which seems to perceive evil, that He is All, and is Altogether Good, that therefore evil cannot have reality, and where necessary, in order

[1] See previous remarks about Mr. Holt and his book.

[2] Read for yourself any of the stories of battle in the Old Testament and see if you cannot by searching find an underlying meaning behind the mere relation of facts.

to preserve knowledge of Him, we should deny the testimony of the senses.

The "Law of sin and death" is the law which comprises all of man's false wisdom which is "foolishness with God," and includes all that appears to be of evil (germs, death, etc.,).

"But God so loved the world that he gave his only begotten son [*the spirit of Christ in each man's heart—the subjective mind*] that whosoever believeth in him [*the divine within himself and its law which is the law of God*] should not perish but have everlasting life" (Bible), *now in consciousness.*[1] *The law of the spirit of life in Christ Jesus* HATH *set me free from the law of sin and death.*

If there is anything in the Bible which is plain to me, it is the fact that it speaks of life and its conditions as *states of consciousness.* Jesus says "the Kingdom of Heaven is *within* you," *i.e.*, a state of consciousness (not a place), obtainable *now*, otherwise how could Jesus have truthfully admonished, "Be ye therefore perfect," "he that believeth in me *hath* eternal life"? But there is another thing that seems plain to me in the Bible and that is that the word "believe" as used therein has been vitally misconstrued. A hint of what seems to me the true meaning is contained in the statement of Jesus "if ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." In

[1] See paragraph 3, page 64.

other words, belief does not mean just intellectual assent but could better be translated "be-living" your life to-day with full consciousness centered in the mind which is in Christ *and with that mind alone*, leaving behind you all perception of matter (a false sense of God and man) which is the untruth of the carnal mind and the sum of evil, neither of which exist in God's plan. In this sense is it not strictly true that *Whosoever "be-living" in him* (*i.e.*, that consciousness of the mind of Christ which is himself) *shall not perish* (*i.e.*, be temporarily lost to consciousness of Spirit like Cain in the absorption of material perceptions) *but have, to-day, everlasting life* (consciousness of continuous existence)? And if you did "abide in him" (*i.e.*, live only with the spiritual mind) in this sense, *could* you ask anything wrong and is there anything you could not do?—apparently the Bible teaches not: "by faith you can remove mountains." You would have then no consciousness of them as they now seem to you.

I wish to put myself on record as knowing with absolute conviction for myself, that when Jesus says, "he that believeth [*i.e.*, "*be-living*," *with the mind of Christ and that mind only*] on me, the things that I do shall he do also," he means *just precisely what he says* as he did in all that he said and demonstrated, for what he means to me, in that sentence, is that there is another mind which mind is *not* the mind which I know with my "physical" senses, and he also means that there is

another law which is not the law which I know with my "physical" senses, *but which is the law of God and not the so-called law of mortal man*, and he means that if I could live with that mind alone, I would become subject to its law alone and could do every one of the things which he tells me I can, for material things and their laws to me would not exist *because my consciousness would be above them*, and I could, as he did, *where faith allowed*, raise the consciousness of others to the same plane and thus overcome the laws of carnal mind. I would be living in true not in a false mentality (psychic influences) in harmony with true law and not receiving "material" impacts now perceived because of my own inharmonious condition.

But I know further that Jesus has said that "it is easier for a camel to pass through the eye of a needle than for a rich man [*i.e.*, a man rich in the perception of *material things*, loving darkness rather than the light] to enter into the Kingdom of Heaven [*i.e.*, that state of consciousness which I have just been describing]." However, I know that it is *possible* for us to get a consciousness of truth to-day, because Jesus says it is, and I do not (bearing in mind that my life is continuous from its source, eternal Life, God) believe that I have had a long time to tangle up my fish line but that I can begin at once to rise gradually into that consciousness which is my birthright, sold for a mess of pottage (material perception). I must

exercise, for a time, that faith which is the substance of things hoped for (after I have used my reason to its limit), in the direction of spiritual things. I must lay up for myself treasures in heaven (*i.e.*, that consciousness which is the kingdom of heaven) for where my treasure is (my most vital consciousness and mind) there will my heart be also. Bear in mind Jesus says that by some process of change in consciousness not known to me the beginning of transformation is possible *now*.

Now I must interrupt this train of thought here, in order to say a few things to those people who are fearing that this idea of Christ if adopted would destroy their old faith in Jesus. What I wish to say is this,—by all means, if you desire, go on believing just as you have. I cannot see that there is anything in what I have said which contradicts any spiritual understanding of Jesus. What now seems more important to me however is that through Jesus first and primarily, and also secondarily through many inspired men and women, one of the most spiritual among whom is Mary Baker Eddy, every man can know of the "Mind which was in Christ," which is now at least the mind which exists in every man, *the spiritual, subjective mind* which God gave to man because He so loved the world that He gave a consciousness and possible knowledge of that only begotten son *to reside in each man's heart*, that whosoever believeth in him (lives in the

spiritual mind *alone*) should not perish but have everlasting life in consciousness *now*. And this is the important thing to me. What Jesus did to, and with, his bodily presence and what it meant is important, but not so important as what he has accomplished in the spiritual consciousness of the world (spiritual meaning of the Bible). So I say to my good friends who fear that they may offend the conception of Christ around which their lives have been built, "I would not change your beliefs, for you and I will finally find our true selves and our lives hid with Christ in God. You confine the words 'only begotten son' to one bodily presence, but give its effects to all men through the love of Christ and the Christ life, while I construe the words as meaning the direct birth into man's *consciousness*, of the Christ Mind,[1] a *knowledge* of which comes through Christ Jesus. And where then in the results is the difference between us? And is it not the results that count?"

Again I cannot believe myself that mankind is saved by some mysterious process proceeding from the death of Jesus. To me his death typifies the crucification (*i.e.*, reduction to a sense of nothingness in consciousness) of the carnal mind (the body) and the carnal so-called law. It seems to me that the story of his temptation in the wilderness simply indicates that in order that he might be "tempted like as we are" he was equipped

[1] And by this I do not mean separate contained mind; see again page 64, paragraph 3.

with the consciousness of carnal mind; that the tempter *was* simply and only that false consciousness and the struggle one between his spiritual sense (the mind which was in Christ Jesus) and his carnal, objective so-called mind, responding to false sense (inertia) from human lack of knowledge. How else account for that place in the Bible where it says, "When a man is tempted he is led away *of his own* lust and deceived," and for the other place previously referred to where the devil is spoken of as a lie?

But what of those people who do believe that in some mysterious manner Jesus' death saved them? What do they mean in sober fact? They certainly recognize that the Bible says that you shall be *judged* by your thoughts, and under that term I include *actions* (*i.e.*, your progress toward perfection) for what otherwise does Jesus mean when he says that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"? Is not the mysterious something simply a knowledge of the life of Jesus and a love for him and the Christ which enables one to live *in the mind which is in Christ Jesus and in that mind alone?* The reflection of the One Mind—both individual and universal consciousness.

Now, truly, isn't that just exactly what the belief is when it comes to analysis, and where then is the difference in result between my way of stating the belief and theirs? They believe that

Jesus died and that in some mysterious way thereby he saved us, and what they mean is, that a knowledge and love of his life (spiritual influences being all of life) saves us, by enabling us to live rightly and teaching us how, and this does not mean a long series of lifetimes necessarily, for I am convinced that the Bible teaches that through some process unknown as yet consciousness can be otherwise raised than through experience. Perchance this is the "mysterious" process, and frankly I do not know what it is, except that I do know that faith in the Christ mind is the way to it, and I know further that this way of stating belief makes it easier to understand.

I strongly suspect that the second coming of Christ Jesus, while it may mean his spiritual bodily presence, will also mean the awakening of men to full consciousness that they are divine in truth in the One Mind. I believe that Jesus died and lived to typify that which every man must sooner or later meet and overcome within himself, and that thereby he saved us. Same result; why quarrel about a technicality?

And right here let me quote something that may be brought to my attention later. "The chastisement of our sins was upon him and by his stripes we are healed." Then let me put my interpretation upon it. "The knowledge of suffering brought by the kind of sin we live under [a sense of matter] was upon him, and by the same kind of stripes [suffering] which he endured, we are

healed [turned back to God]." Can you think of any chastisement worse to one who had consciousness of the truth than the indifference of the world toward that truth? Let me also say that it seems to me that wherever the Bible speaks of the destruction of a sinner, you can understand the destruction, through the knowledge of truth, of a *sense* of sin and matter, and the merging of the false consciousness of having a carnal mind into the mind of Christ, for then the one sinner and the one sin are destroyed, because there is no consciousness of them. A sense of sin pertains to the Adam man; when the Bible speaks of men as "Sons of God," it, I think, does not refer to the man we know with the material senses but to man in Christ's likeness. Read your Bible again with this thought in mind and see if you do not agree with me.

I think I can understand some little of the suffering of Jesus. The real Golgotha was not at the cross, but in the daily life, in every moment of the life of the Master. The failure to understand his message, by those he loved with a perfect love, the lack of comprehension of the fact that between carnal law and spiritual truth there exists, even though intertwined, a chasm as wide as the eternal seas—so wide that one shore must be left behind even in thought before the other one can be reached—so vast that the one must be completely abandoned before the other can fully heal—these were the real stripes which he suffered for us.

"Having eyes to see they see not. Having ears to hear, they hear not, neither do they comprehend," was the cry of a soul in crucifixion for himself and others; in mental pain keener than all the physical suffering since the world began. This was the real crucifixion.

One who has seen but a little of the truth knows a little of this suffering. Human love, undirected by spiritual truth, creates the tragedies it would avert, and through unwise sympathy fosters and perpetuates the sins of belief, which it would destroy. If we knew the full truth, I wonder if we would not find that many whose powers and usefulness fade to a lingering death were helped on the downward way by those who truly but unwisely love them. The pitiful efforts to compromise with truth, in order to retain a portion of accustomed untruth, to dissolve the insoluble, to mix that which has less of affinity than oil and water, to serve God and Mammon with the same breath—all with what seems sincerity of purpose and honesty of desire—is not this tragedy enough for any crucifixion? And if those who see but little of the truth can comprehend a little of such suffering —what must it have been to one who knew all of that truth, which, if we could but see, hear, and understand, would make us free?

Now, let us see just what this conception of life means to you and to me. Here we are equipped with the false consciousness of having carnal mind (false mind) and the Mind of Christ (*i.e.*, conscious-

ness not now fully active of the *one Mind* without separation, individual and universal consciousness). Neither one perceives the things perceived by the other.[1] Go through your Bible again and pick out the places where the faith which is the "substance of things hoped for" is spoken of, and the places where it speaks of "sowing to the flesh corruption, and of the Spirit, incorruption," and the places where it specifically states that corruption and incorruption have nothing to do with each other—doesn't it seem possible to you that our original statement may after all be true, *i.e.*, that we are placed here between truth and a seeming non-truth, something which while it appears to our carnal minds to be truth, is in reality nothing but a negative something which our senses deceive us into believing to be real. May it not further be true that this negative sense (carnal mind) in opposition to God's law is the *sum of our difficulties?* And may it not also be true that the only way we can progress toward true contentment is by the exercise of that faith "which is the substance of things hoped for," in the direction of the Mind which is in Christ, to the end that by gradual demonstration of the effects of that faith in that Mind we may finally come into the full consciousness which was in Christ Jesus and leave behind us the consciousness (*i.e.*, merge in true consciousness) of something which really

[1] See again Mr. Huxley and inferences drawn from his statements.

does not exist except in our false belief? Remembering however that Jesus says there is a way whereby the change can be made at once, let us find it.

May it not be true that just as you cannot live now under water, so you cannot really *live* in the consciousness of untruth? If not, what does the Bible mean when it says, "Ye *are* dead in trespasses and sin [a knowledge of material things], loving the darkness rather than the light"? May it not again also be true that when the Bible speaks of "raising the dead" it means raising you to the consciousness of the Mind which was in Christ Jesus? Does this give you new light on the passage in the Bible which says, "The soul [false sense] that sinneth, it shall die" [*i.e.*, get into this dream state which *is* death in trespasses and sins.]

Also may it not be true that being a child of the light, you suffer, as long as you are in the darkness, and love it, and only that long and in proportion to your love of it? There is no punishment, in the sense of retribution, but merely suffering as long as we abide in the consciousness of darkness (evil and matter), because we cannot really live in that sort of an atmosphere. Also a complete leaving behind of suffering and punishment, when we rise to the consciousness which was in Christ Jesus (and live in spiritual mind alone). May you not become a complete new man ("put on the new man"—Bible) when you have in you the Mind which was in Christ as a fact in conscious-

ness? Becoming subject to the law of that Mind, are we not freed from the "law of sin and death" which is the law of the carnal mind (*i.e.*, the man-made law which is *not* the law of God)?

You will not see this until you are willing to try and see (Bible) with faith, for I truly believe that this is the only way by which one can come into that state of consciousness called the Kingdom of Heaven (faith in the Christ Mind though it be unseen), and I also truly believe that all of the things which Jesus tells us, to the very *smallest detail*, are true when we know the law of the Mind of Christ and cease to be subject to the "law of sin and death." Possibly also faith will unfold understanding and cause the change much more quickly than now seems possible to us, if we really rely on and try it. May it not be that this is a hint as to why Jesus says it is a "present possibility" for all?

"Yes," you say, "but this is a long way off; what can I do as a beginning, and a practical beginning in my life?" Well, perhaps it isn't so far off as you think if, according to Scripture, "In him we live and move and have our being." If there be another law which we *cannot* know with our mortal sense (carnal mind) all that is needed is a waking of our spiritual perceptions by means of faith in the unseen, to bring that new law (the law of the Spirit of life—Bible) into effect. However, granting that our fish lines (beliefs) are so badly tangled that we cannot untangle them by any method at once, what is there that is practical

in this doctrine outside of the cure of disease, and as a means toward growth in the right direction?

And right here let me say one thing. This new conception of things does one thing which is a great blessing. You no longer need think of yourself, as being pursued by a relentless something which always seeks to pull you down. You have to fight nothing. Literally nothing, but your own false senses (not mind) and what you thought you fought is not power when your Christ Mind has conquered and in reality is never power, only a seeming power, the seeming perception of which is due to the inertness of mortal mind when it contacts true spiritual law and energy. "Twice have I heard this, that power belongeth to God" (and His ideas). The devil resolves himself into your carnal really negative (non-existent) mind, which, in conjunction with the "law of sin and death" (*i.e.*, with universal mortal mind or the not thought, false mental influence), is simply the "darkness which we have loved more than the light." All you have to do is pull up the shades, destroy false sense by stimulating your inert powers to dynamic harmony with God's law. Your progress ceases to be a fight against something, and becomes a struggle *to acquire that truth* which is the law of the Spirit of Christ Jesus. If not, what does the Bible mean when it says, "resist not evil, but overcome evil with good," and "resist the devil [evil thought] and he will flee from you" [*i.e.*, inertness disappear before the stimuli of spirit]. The

consciousness of the nothingness of evil comes when we have destroyed evil in our consciousness by developing dynamic harmony of power with God. Victory over evil, by the substitution of real power for its inertness, frees the mind of the dreadful fear of a suppositional power which is so strong that God cannot control it. This is enough to fill any man's life with a new joy, if he can but grasp it. "Ye shall know the truth and the truth [not the operation of some material thought or thing, but the consciousness of the truth] shall make you free." I know someone is going to say here, that these accumulated opinions seem to have a good deal of power, and that there therefore *is*, even from this viewpoint, something to fight. The fact that there is not is one of the things no one can tell you. You must prove it as Jesus did in his struggle of the human with the divine and you can only realize this in demonstration. Try "not resisting evil" but filling your mind with good thoughts, until they destroy the belief in evil by substituting spiritual power for inert nothingness: then come to me and see if you do not agree that evil (including inharmonious health ideas) has no power except that which you give it by the exercise of your own carnal mind, *i.e.*, your own mind turning itself to universal false opinion. Do not think of evil as something to fight or something that fights, think of it as an inert uninstructed state of consciousness for which you need to substitute the truth which will make you free. Fill the

empty room with God's light and truth. Remember "If God be for us who can be against us"—and by the way, is there not a hint in this quotation as to the nature of God? If God be All, who is there left who can be against us if He be for us? Try Him and see. Does "external" evil [false mental (psychical) influence] "not mind," have any power, unless something within responds? Even though you cannot overcome at once your sense of matter and separation from God you can avoid many of its effects.

Now I am not talking of some Utopian doctrine impossible of accomplishment, at once. Some of the things spoken of may be difficult, for if, as the Bible says, those who "sow to the flesh corruption[1] shall reap corruption," I suppose in this dream life of ours, we have had time to sow and may have a good deal to reap. Bear this in mind however—the reaping spoken of here does not seem to me to mean the dreary thing we have come to think it in the "law of sin and death"—punishment for every little act through the law of nature, which is *not* God's law, for the law of the spirit of Jesus Christ can set us free from that carnal law. Jesus says so, therefore, though I may not be able to prove this now, yet I believe it.

All that it means is, that so long as we remain in the consciousness of sin, we will suffer, because we

[1] Doesn't that quotation sound a good deal like using this faith which is the substance of things hoped for in the direction of material things?

are out of our natural habitation. When we correct our false beliefs and live in the mind of Christ (a process that must be quicker than I now see, since Jesus says it is), we rise above the consciousness of the carnal law and in a very real sense the law of the spirit of Jesus Christ does set us free from that law. I do not attempt to say in what surroundings our lives have been continuous, but I feel sure that they must have been, because my idea of God makes that a necessity and because God has always existed and man, the Christ man, is His work or idea and is the only man. It may not be possible for us to entirely live in the mind of Christ at once. The path to knowledge is not easy—though if we believe Jesus, we must believe that it is forever a present possibility. There is always however a starting point. Our starting point is probably a long way back of us, and we are just coming to see through the glass darkly the real meaning of our journey. As we do see more clearly, we should take the necessary steps in the right direction, and it seems to me that the things we have been talking about present a very strong hint of what those steps may practically be to you and me to-day.

"What are they then," you ask? Well, first of all, any man can demonstrate to himself that health can be controlled through controlling and destroying the fears of the carnal mind by the concentration and reflection of the spiritual mind. If you will use half an hour every day quietly

sitting in your chair thinking of Bible texts and of these things of which we are now writing and applying them to your own discomforts, you will find for yourself that this is true, for both conscious and unconscious thought will gradually be directed into normal channels. Even the physician, as I have previously stated, asserts from the standpoint of the carnal law that mind processes affect the secretions of the body, and I never hear that said but I think of the blind man whom Jesus cured who, when asked how it was done and all about it, replied, "this one thing I know—that whereas I was blind, now I see"; that fact alone seemed quite sufficient for him without speculating as to the exact process, but I suspect that the medical profession will eventually find that these benevolent "secretions" rightly viewed through spiritual sense are simply manifestations of the action of the Mind which is in Christ Jesus awakening (remember what the Bible says, "awake thou that sleepest"—look it up) and stimulating the carnal mind to more healthy action; the carnal mind and the so-called body being the same[1]— nothing—no mind.

[1] A clipping from the Minneapolis *Tribune* in this regard is interesting:

"HATE ALLOWED TO GROW

ELLA WHEELER WILCOX SHOWS

POISONS THE HUMAN BODY

Emotions Affect Every Cell in Man's System, and We Are Mentally, Morally, and Physically What Our Thoughts Make Us.

. . . . . .

Then, secondly, any man can demonstrate to his own satisfaction in the same way as above, that he is part of a second mind which knows things—we have been accustomed to call this "intuition"—and in many, through disuse, the

---

"I have noticed for years that a person who habitually indulges in hate almost invariably loses health, and also because I have a concrete example in a friend who for years has been an habitual, persistent hater, and who believed that hate is as warrantable in certain cases as love.

"This person, a woman, has been told many times that hate is an actual poison, but she has flouted the statement as a mere theory, and has vindictively replied, 'I shall hate all I want to.'

"She is now in the sere and yellow leaf, and that which should accompany old age, as honor, love, obedience, troops of friends, she does not have. She is a victim of constant hallucinations, a confirmed hypochondriac, frequently exclaiming, 'Oh, I feel that my body is full of poison.'

"And so it is; the poison of hate. Her indulgence for so many years in hating people whom she didn't happen to like has actually poisoned her."

WE ARE WHAT OUR THOUGHTS MAKE US.

"The writer of the above letter is a man in the prime of life, who has seen much of the world and has made a careful study of humanity. Whether or not he has identified himself with metaphysical organizations or studies, I do not know, but he is certainly in touch with that philosophy.

"Dr. Elmer Gates, the renowned scientist, experimented with people who were given to gloom, anger, and violence, and found that a virulent poison could be extracted from a glass tube in which an individual of this type breathed.

"Our thoughts produce our emotions; our emotions affect every cell in the body and every emanation. We are physically, mentally, morally what our thoughts make us."

(Reprinted with the permission of the owners of the copyright, the International News Service.)

faculty is latent, or misunderstood, but it is there, a part of you—the Mind which is in Christ Jesus—the Divine One Mind—all you have to do is to "knock and it shall be opened unto you, seek and ye shall find." I mean by this that you can get accurate information to guide your life, and can demonstrate to yourself that this is so, if you will follow consistently the practice of silent communion with God as a daily habit, and will follow what He tells you through the medium of the spiritual Mind. There is but one Mind and life *is* mental—is my understanding. All true existence is of that Mind.

To those who have never tried and therefore cannot speak from demonstration, this may seem again rather impractical—very well, if you cannot see these steps, what else practical remains? Let us recapitulate even though we seem to be repeating the same things over often. According to this doctrine, your material body in common with everything else material, not excluding the laws of matter and your sense of having a mind separate from the One Mind, is a belief, a concept of carnal mind (carnal mind itself dreams, it does not exist as a reality). Therefore, the totality of your real existence is the true One Mind and its ideas. Through the lack of use of the faith which is the substance of things hoped for in the direction of Spirit, however, you have (why, we cannot say) a false sense of another mind which seems to perceive things not in truth existent, though they have been

injected into a plan of things which is true in such a way that it is not possible always for the false or carnal mind to disentangle the true from the false. For instance, I go to the theater, and hear a beautiful voice singing a beautiful song to which obscene words have been added. If I could perceive the voice and the music only, there would be no evil in the song for me, but its message would be uplifting. What I am saying is that your life is one of false non-existent and true *ideas*, and in this continuous existence of yours, you have so long been failing to use your faith in the direction of the true that the untrue (absence of something, darkness) *seems* more real to you than the true.

True thought is life, and lays up treasure where there is no corruption. Untrue thought *is death*, and the only real death we can ever know is that which we are now experiencing (passing through the "valley of the shadow of death")—ye *are* dead in trespasses and sins, *i. e.*, false consciousness or matter. If that faith which is the "substance of things hoped for" is not exercised against this one lays up treasure where moth and rust do corrupt. Therefore, if you would find something practical to do in addition to what I have named, realize that "as a man thinketh so he is," not in the sense of producing some effect on matter, but in the sense that mind is *all* and that life *is* ideas. Let us go back to one of our original definitions—*i.e.*, that nothing negative (matter is negative) has existence in the mind of God and that therefore,

God being All, negative things have no existence except as false concepts in an unreal mind, a dream. Then mortal life becomes a struggle *toward* truth, and away from the concepts of a false mind which appears to perceive negative things but which has no power to hold you back except such seeming power as you have yourself and such as all mankind have given it by the exercise of faith in the wrong direction. (Yes, I know, there is a conflict here, you will say, for how could that which is perfect exercise its faith wrongly?—and I have also told you that I stick to my definition because to not do so is to deny my conception of God.) What remains practical that can be done then?

The other day I had a letter from a firm in Chicago. The letter began as follows:

DEAR SIR:

Pick out and get rid of:	Pick up and make use of:
the loafers	the hustlers
the laggers	the pushers
the filchers	the honest
the wasters	the careful
the knockers	the loyal
the inefficients	the peaceful
the agitators	the efficient workers and dividend makers
the trouble breeders of all sorts	

Weed out the disruptive, destructive elements of your working force. Cultivate the harmonizing, profit-building elements.

Now I am morally certain that between me and the man that wrote this letter there exists a telepathic line of communication, for when I sat down to write this book, I had just such a table in mind (before I received the letter). The letter is a fine Christian Science sermon (though Christian Scientists, as you know, have no sermons) and I cannot improve it except to say:

DEAR SIR or MADAM:

Realize that your life is mind, and the struggle *toward* truth, with no power retarding you save what we may call your "spiritual inertia," *i.e.*, mortal mind (negativeness, *not* mind).

Go into yourself and deny admission into your consciousness to:	Go into yourself and affirm in your consciousness as the only realities:
	the mind that is in Christ
the objective mind	the reality of Spirit as the only reality
the reality of matter	
the loafing thought	the hustling thought
the lagging thought	the pushing thought
the filching thought	the honest thought
the wasting thought	the careful thought
the knocking thought	the loyal thought to God and man.
the inefficient thought	the efficient thought
the trouble-breeding thoughts of all sorts including worry	the peaceful thought, for God is harmony and "great peace have they that love the Lord and nothing shall offend them" (Bible)
for God cares for his children	

Wipe out the negative elements of your thoughts. Cultivate the harmonizing elements.

This is a thing that sinks down into the root of your being, and follows you every moment of the day and the night. If you think an untrue critical thought of another ("judge not that ye be not judged"—Bible), you strengthen your own belief in the negative unreal things of life, and you send forth a "not thought" into the world which impedes or inertly drags on others, for another thing that can be *demonstrated* is that thoughts are things, and do not need the vehicle of speech in order to be conveyed to others. That is what an "absent" treatment means—a message through the One Mind to raise your consciousness. Remember life is psychical influence, review Mr. Holt's remarks again if forgotten. If you think a helpful thought toward another, you are building your belief in spiritual things, the positive side of life, you are exercising the faith which is the substance of things hoped for in the direction of truth and not of falsity. You are helping both yourself and others and constant faithful endeavor *in this direction* with prayerful study of the words of Jesus will bring you where you will see and can *demonstrate many* of the things of which we have been speaking, but which may now seem unreal to you.

Let me see if I can give you an illustration. A few weeks ago some friends of mine were camping

in Northern Minnesota, and were about ready to break camp to go to another place. One of them had to go into the forest for a time to get some things left behind the day before. He said to the man who does the camp work, "Meet us at the bridge in an hour with the boats all packed." His reply was, "I can't do it. There isn't time." My friend thought that he could do what he had asked in the time mentioned, and he thought the man could also. His mind began to run on thoughts like these: "He is inefficient, slow, unambitious, lazy." These are negative thoughts, you see, and in a few minutes he had worked himself into a fine state of disgust, irritation, etc., thoughts of the mortal mind. But along came something else which said, "This is no way to do, you are injuring yourself, and defeating your own ends. *The man can do that if he only thinks so.*" He gave himself to this thought, "Overcoming evil with good," and all he said to the man was, "Oh, I think you can if you hustle." His own mind became quiet *and the man was there on time.*

Now this is just a crude illustration, and you will have to exercise the quality of faith to understand that the thought had an effect, at least you will until you have demonstrated that fact many times, as you can if you try. I am giving the illustration to you, to help you see that to me this is a thing which comes into every relation of life as a vitality, every moment of the day.

But you say, "You are telling us nothing new.

We have always known that we ought to weed out the inefficients from our business." Please mark —I did not say *inefficients*. I said inefficient thoughts—for undoubtedly by your thought of a man, including yourself, expressed or unexpressed, you help him to be just that which you think him. What you have always known is like this but not just like it. Mankind, as I have elsewhere stated it as my belief, has always been on the way back to God. If we came from Him originally, I cannot but believe that He will reclaim to Himself eventually all that He gave. In other words, I don't believe in eternal punishment. That which seems eternal to the finite mind may not be so to infinite Mind and it seems to me that the Bible indicates that all that will be burned in the lake of fire (fire of spirit) is mankind's false beliefs and false ideas. So we have all been on our way back to a knowledge of our Heavenly Father which is eternal Life, or a consciousness of eternal Life, and many of the things we have been doing, and saying, are just what we should do and say—but don't you think the time may have come when we can get a clearer view of the reason for it all and may it not be that having that clearer view we can expand that which we have been doing and do it more intelligently, because we realize where it is taking us, and in a measure, how? While we may have been always eliminating the inefficient, does it not illuminate our action in doing so to know that all is Mind and Mind's ideas, and that we should

start our elimination at the root of things, and eliminate at the source the unreal thoughts which when projected into false ideas of the absence of Good become what we have been accustomed to think of as the reality, when it was only the dream?

This conception of life is not a radical departure from present conditions. If you overeat you will suffer, but under the processes described you must think of your sufferings as proceeding from a mental, though not an intelligent cause[1]—not from a material cause. The new belief makes a vast change in your thinking, for it reveals all real thought as a reflection of the Divine and ascribes power to Him alone; a vast improvement in the way in which life affects you; it destroys as much of false psychic inertia (carnal law) as can be made to come within your comprehension of true law. It forever removes the fear of an aggressive something having power which seeks to pull you down —but the influences around you remain the same till they have been changed by the gradual uplifting of your own and of the thoughts of all men. Your response to these influences changes—and they are plainly seen to be not material influences but mental inertias to be overcome by mental means *as fast as you can obtain the knowledge to do it.* Further this belief presents the hope that since life is a succession of states of consciousness, there is a way—as Jesus indicates there is—by

[1] Lack of control throwing you open to the negative inertia of the carnal law excess—not God.

which consciousness can be raised much more speedily than by the long way of experience. Don't say this cannot be true because it has never been. Ask yourself, "Of how much of mortal man's total history on earth have I knowledge?" Not more than a few thousand out of possible millions of years.

Suppose I give you another illustration. Your type of mind may not be just that to be outlined but I find there are many I have talked with whose minds work in the same manner. Let us suppose that you have a sense of pain and you commence to think about it. Your mind concentrates on it. You wonder why it is; how it comes about; what is the material cause of it; what you can do with medicine to make it better. You can in the course of a very few hours work yourself into a belief that you are on the way to permanent invalidism. When you are going through these mind processes I have just described, you are thinking negative thought.

Suppose the next time this occurs to you, instead of turning your mind towards the pain, saying to yourself, "This pain has reality, and there must be a material cause for it," you take the opposite tack. Think that the pain can have no existence because matter cannot feel. That it proceeds from uncontrolled mind processes. See Mr. Huxley again. Distract your mind from it as much as possible and instead of trying to analyze it and hypothesize a possible reason for it, treat it

so far as you can as non-existent. Then, in place of the thought which you have partially destroyed, fill your mind full of the thought that "God is the only Reality"; that matter and pain do not exist except as a concept of false mind (which it is granted may *seem* to be a very real concept). I say try this, even if it does seem foolish to you, that is, think positive thoughts with the spiritual mind, and see what the result is. You may not see any very striking results at first, but continue to try it and see what conclusion you finally reach. I do not state what I think it will be. I would like to see you try and make an example for yourself.

You can at least take a long step in the right direction by ceasing to think to yourself or talk to others about what this feeling or that feeling, this symptom or that symptom, this ache or that ache signifies. Also it would be a long step in the right direction to cease to think and talk about what Doctor so and so said about these things, and to induce the good doctor to do the same. Remember "psychic influences."

Again, suppose you are approaching some work that you wish to do, and the thought comes into your mind, "It is too much for me. I fear that I cannot accomplish it. My strength will not be equal to the task." You can very readily create within yourself the idea that you are inefficient, unable to do that which other men do, and that you are foredoomed to failure. In other words, you can create the impression within your mind

that it is not possible for you to give expression to the ideas of God or to create things. You are thinking negative thoughts; the thoughts of a carnal mind; the thoughts of the "law of sin and death." Suppose that the next time this happens to you, you take the opposite tack and say, "I am an idea of God. The power which is His, is mine. I can express His ideas because that was what He created me for. I have the power and am an idea of the Universal Mind." "The eternal God is my refuge, and underneath are the everlasting arms." By thinking in this way, you are using the powers of the subjective mind; of the mind which is in Christ, the One Mind, and are correcting the false impression which arises from the material senses. You are striving toward a realization that there is but One Mind, *from which you are not separate.*

I suggest again only that you try this for yourself. I do not say that you will see immediate results, but if you try and try again I feel sure that you will discover something for yourself that no one else can tell you. You will be exercising your faith which can bring into substance the things hoped for in the direction of the things which you should hope for, instead of in the direction of the things which you had better forget, for it is my opinion based on my own experience *that all negative thoughts of any character*, including many more than those specifically directed against health, work themselves out eventually in so-called physical conditions. Watch yourself carefully and see

if this is not true in your case. *I think you will make some remarkable discoveries about yourself if you will observe closely.* Refer again to the Ella Wheeler Wilcox article previously quoted.

Most people who try to take these slight first steps, which seem unimportant, like them so well that they eventually conclude to go farther and revise their entire previous conception of life and its meaning, for such is the usual result of taking the first small steps in the direction of learning that truth which will eventually make us free.

There is just one more thing I want to say, before I finish this chapter. Many of you will say "Well, if life is continuous, why do I not remember former experiences? Are you sure you don't remember the essentials of them (*unconscious* thoughts)? It seems difficult to account for some things which we ignorantly call instincts otherwise, or to account for the differing characteristics of your children we will say—but assuming that you don't remember even the essentials, may it not be that this is simply a result of the operation of the carnal law which in the course of many millions of years man has made for himself, the law which seems to separate and divide you from the One Mind and which using that limited vehicle, human reason, says, "If you have been a doctor and need experience as a Christian Science practitioner, you must be made to forget the details of your doctor experience because only thus can you give your full thought to the other," or some-

thing equally inaccurate, such as repayment of each little debt contracted here. In other words, just as an unverifiable speculation, if you please, may it not be a part of the carnal so-called law, made by man, with which God has had nothing to do, and from which you will be freed by the law of the Spirit of Jesus Christ? A stage of consciousness imposed on you by mortal law, a consciousness of separateness from the One Mind which is a false consciousness, a part of the effort to untangle your fish line by the long process of pulling the end back through all the holes, Karma as the Occultists call it. Naturally I don't *know* that this is so. It is only a guess. But of this I do feel sure —that what I call my present life is to my total existence only as a drop of water in the ocean— and by that I do not mean to infer ultimate complete absorption of individuality by any means.[1]

Remember that this mortal law has had a long time to grow. I confess I am not very greatly interested in how I have lived or how I am going to live. I mean just the precise conditions under which I have lived or "my influence for good in other lives" so-called. It doesn't interest me so long as it is a relation of a sense of separation from the One Mind. I have read volumes on this subject and they don't seem to reach my consciousness with a real interest. I have attended materializing séances, and have seen phenomena which may

[1] Please see page 64, paragraph 3 in this regard.

have been genuine—I don't deny the possibility—and for those who can obtain a conviction of the continuity of life in no other way perhaps such demonstrations are helpful—but after all, it seems to me a continuation of the same old dreary round of matter. If it be possible for the mortal minds of those who have gone on to gather around themselves a clothing or illusion of matter again and appear to our eyes or sense of matter here—and I don't deny the possibility; in fact I can explain some things I have seemed to see on no other reasonable basis—what is it but an operation of the carnal law, from which I would fain be freed, by the law of the Spirit of Jesus Christ, just as soon as possible? And if it teaches me that after I leave here, and do what is called "dying," I go on in some kind of a body composed of "matter" (a consciousness of darkness *less* perhaps than that I know now, but none the less darkness) is not that also a part of the operation of the carnal law, from which I wish to be freed? "The flesh profiteth nothing." If I could get from those who have gone on, some spiritual advice, truer and more reliable than that which I can get for myself by consulting God through the divine within me, I could consider such investigation worth pursuing, but frankly, the type of mind manifested through séances does not impress me as knowing as much as I do myself about *the things which I wish to know.* They may know something about the conditions in which they seem to be

living (though even here they don't tell much) but if it be a condition which is bound in consciousness of any kind of matter, I don't want to know about it, because it is that which I wish to escape and be freed from, by the Mind which is in Christ.

I have heard of communications which appeared to be from beyond which are of the higher nature—such as might come from a nature which, because of its wider experience, could more closely understand God; indeed if you will search your Bible, you will find that it speaks of these; and such I receive gladly for without going into the arguments for and against, there does not seem to me, at least, to be any *a priori* reason why communication is impossible for those who are in sympathy with spiritual thought, but if I had advice to offer or were asked to give it, I would most certainly say that the average spiritualistic séance was, truly viewed, only a materialistic séance; that (without any insinuation of deliberate fraud—though that is undoubtedly often a fact) the things seen there were just as much a delusion as your present consciousness of material "life" *and no more so;* that there was with few exceptions nothing helpful to be learned; that they might much better be left alone, and forgotten in a whole-souled endeavor to apprehend spiritual truth only—I may say that these conclusions have been reached by the process of trying the thing out for myself, both ways. This is not saying, however, that there may not be some good and growth to be

derived from the *proper* study of mental phenomena—just as the chemist, the doctor, the business man, and the Christian Scientist are all on the way to the same destination, and will finally find the only road that leads to Eternal life, so also are the psychologists and the spiritualists. I am only telling you that which seems to me the way Christ trod and *the* route. Perhaps you cannot see it, and then you will have to follow your own pathway; if I can I will help you with all my heart, and will meet you at the journey's end when we both reach that consciousness of God which is eternal life and the true home of man.

The Occultists have a doctrine which they call "Karma." I believe it is founded on the idea that if equilibrium is disturbed anywhere in the Cosmos it must eventually be restored. If you sin you must expiate that sin, that equilibrium may be restored. If to-day you injure a man you must come back to dense material life at some future time in order to pay your debt to that man. This seems to me to be a very good example of carrying the analogies of the carnal law into a consideration of spiritual matters. So far as my reasoning mind is concerned I confess that it seems to me a very logical theory—it fulfills the demands of what my carnal mind calls "justice" but not of that which my spiritual mind knows is love. "God is love." I have no doubt that it is one way by which mankind can progress toward the goal we all are striving to reach. However,

let us suppose it to be a fact—would there be any end to such a condition? Can you conceive of living any lifetime without in some way creating debts which from this point of view would have to be paid? Would equilibrium *ever* be restored unless God Himself restored it through love? If the Occultists would state their doctrine in a somewhat different way and say that man must live in his present consciousness of limitation till he *corrects that in himself which leads him to injure another*, I could come further into agreement with it. It would then be a statement that man must live as now, till he raises his consciousness to an understanding of God—not a mere mechanical round of retribution—a blind principle without mercy or forgiveness; but even when stated in this way—a way with which I can more fully agree—the doctrine does not seem to me to fill the full measure of the Salvation provided by a loving God. It is only a part of the statement, for Jesus certainly tells me that while the method of gradual experience is one way of raising consciousness to a knowledge of God, there is another way through belief in the Only Begotten Son, in the Christ Mind, by which the false consciousness which we have been accustomed to call "life" can be more speedily corrected and be made right. Can you otherwise conceive that Jesus the exponent of truth should have said, "*Be* ye therefore perfect," "He that believeth in me *hath* eternal life"? This way personally I believe to be an absolute trust

in that faith which brings into substance the things hoped for, and the exercise of that faith in the direction of the Christ law. At the end of the journey I believe we will find this to have been fact—that there is a way by which we can gain understanding which is a quicker way than that of detailed experience—the conviction is with me but I do not see the way with clearness enough as yet to give it expression in words.

The doctrine of Karma seems to me a logical outcome of the idea of a God who contains both Good and evil within Himself, *i.e.*, man's idea of God; the Lord God in the second chapter of Genesis, the God of the carnal law. A contradiction in terms to me, for if evil be of God and God eternal, evil is eternal and will always be.[1] Consequently evil would, by this idea, always be a part of the order of life and unescapable. The idea of a God Himself evolving or less than all and all good—to me is no foundation for life (a house divided against itself, says Jesus, shall *fall*) but I have no quarrel with those who believe this. We are all on the same journey and in the end will know who is right to-day in the beliefs now held. God will lead us all eventually to know the truth and to freedom. Neither your opinions nor mine nor those of the Occultists will change the truth. You recall that the Bible says, "not one jot or tittle shall pass from the law till all be fulfilled," but it also says, "love is the fulfilling of the law."

[1] See Psalm 146: 6.

Reverse the word fulfill. Read it "filled full" and "filling full" in these two quotations and see if you get a new meaning.

"In my Father's House [the real spiritual body of man] are many mansions [many ways of expressing the ideas of God]." "I go [I live] to prepare a place for you [I live that you may know how to live in the consciousness of God], that where I *am* [now in the true consciousness of God] there ye may *be* [now] also."

I can only say try this way if you have not, for only by rising to somewhat of the consciousness of the unreality of matter and only by worshiping God alone and ceasing to worship matter in the person of your so-called physical body, can you demonstrate these things to yourself as realities of spirit.

I cannot urge too strongly upon the reader the *study* of the Scripture passages which follow, for only thus will the book be understood. Before reading the passages, please refer to and read paragraph 2, on page 40, and the note on page 166.

Galatians 4: 19–31. My little children, of whom I travail in birth again until Christ *be formed* [the Christ mind become regnant] in you,

I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Tell me, ye that desire to be under the law, do ye not hear the law?

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Which things are *an allegory:* for these are the two covenants; the one from the Mount Sinai, which gendereth to *bondage* [carnal law and mind], which is Agar.

For this Agar is Mount Sinai [from which the ten commandments] in Arabia, and answereth to Jerusalem which now is, and is *in bondage* with her children.

But Jerusalem which *is above* [Christ mind] is free, which is the mother of us all.

For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

Now we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh *persecuted* [the struggle between false and true conceptions] him that was born after the Spirit, even so it is now.

Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

So then, brethren, we are not children of the bondwoman, but of the free.

Matt. 6: 24, 31–33. No man can serve two masters [mortal and spiritual mind]; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. [See remarks about those who take an extreme though a wrong attitude.]

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God [spiritual consciousness], and his righteousness; and all these things shall be added unto you [in sufficient quantity].

II. Cor. 11: 3. But I fear, lest by any means, as the serpent [carnal mind] beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ [the truth of the mind of Christ].

Jeremiah 29: 8, 11, 12, 13. For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners [carnal minds], that be in the midst of you [each of you], deceive you, neither hearken to your *dreams* which ye cause to be *dreamed* [sense of matter].

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace [the spiritual law], and not of evil [the carnal mind], to give you an expected end [death and "eternal" punishment].

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. [Both minds; carnal mind redeemed.]

Ephesians 1: 18. The eyes of your understanding [of the true body; God's idea or body; the mind of Christ] being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. [The mind which was in Christ.]

Ezekiel 2: 1–2. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit [the mind of Christ] entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

Matt. 11: 27–30. All things are delivered unto me of my Father; and no man knoweth the Son [mind of Christ] but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son [you know God through the Christ spirit within] will reveal him. Come unto me, all ye that labor and are [carnal mind] heavy laden, and I will give you rest [a knowledge or consciousness of spiritual law which is not man's law but is something entirely different]. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Job 22: 23. If thou return to the Almighty

[the Mind of Christ within you], thou shalt be built up, thou shalt put away iniquity [the carnal mind and law] far from thy tabernacles. [The whole body, God's idea, which "groweth together" (Bible). "In whom all the building fitly framed together groweth unto an holy temple in the Lord."]

Matt. 9: 16–17. No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. [The body (God's idea of it) a new bottle, preserves both minds of man and they become one.]

Matt. 12: 29–30. Or else how can one enter into a strong man's house [carnal mind and its idea of God], and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Haggai 2: 6, 9. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. The glory of this latter house [Mind of Christ and spiritual law] shall be greater than of the former [carnal mind and law], saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

Luke 6: 45. A good man [spiritual mind] out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. [Faith

brings into substance the law of sin and death or the spiritual law according to its use.]

John 3: 31. He that cometh from above is above all [spiritual mind]: he that is of the earth is earthly [carnal mind], and speaketh of the earth [carnal law]: he that cometh from heaven [spiritual mind] is above all.

John 5: 19–24. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son [Mind of Christ in you] can do nothing of himself, but what he seeth the Father do; for what things soever he doeth these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead [ye *are* dead in trespasses and sins] [*i.e.*, a knowledge of matter] and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son [the mind of Christ in every man]: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son [spiritual mind and its ideas] honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is* passed from death [carnal law] unto life [spiritual law].

II. Thessalonians 2: 7–10. For the mystery of iniquity doth already work: only he who now letteth will let [the carnal mind, false mind], until he be taken out of the way. [Absorbed in the true consciousness of the mind of Christ and freed from the law of sin and death.] And then shall that Wicked [carnal mind,

false Mind, the one evil] be revealed, whom the Lord shall consume with the spirit of his mouth [the Mind of Christ] and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan [carnal mind, the "wonders" of the law of sin and death] with all powers and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.[1]

I. John 5: 9–12. If we receive the witness of men [carnal mind], the witness of God [the only begotten Son of the Father in each man in whom believing *i.e.*, living in his consciousness, we shall be saved] is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God [the Christ spirit within] *hath the witness in himself* [what does this mean?—think it over]; he that believeth not God hath made him a liar [the carnal mind, always a *lie* and *all its law a lie* including the sense of evil and matter]; because he believeth not the record that *God gave of his Son* [the only begotten within you]. And this is the record, that God hath given to us eternal life, and this life is in his Son [the mind and law of the Christ within].

He that hath the Son hath [*i.e.*, the consciousness of the Christ Mind *is* life; and we *are* dead in trespasses and sins who live under the sense of existence of matter and evil] life; and he that hath not the Son of God hath not life.

Rev. 3: 13. He that hath an ear, let him hear what the *Spirit* saith unto the churches.

Deut. 25: 13–15. Thou shalt not have in thy bag divers weights, a great [mind of Christ] and a

[1] See previous note about destruction of evil *qualities*.

small [carnal mind]. Thou shalt not have in thine house divers measures, a great and a small.

Thou shalt have a perfect and just weight [the Mind of Christ], a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

Psalm 73: 26. My flesh and my heart faileth [carnal mind]: but God is *the strength of my heart* [mind of Christ], and my portion forever.

John 3: 11, 12, 31. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? He that cometh from above is above all [Christ Mind]: he that is of the earth is earthly [carnal mind], and speaketh of the earth: he that cometh from heaven is above all [carnal law and spiritual law have nothing in common].

John 8: 23–24, 43, 44, 45. And he said unto them, Ye are from beneath [mortal sense]; I am from above [Mind of Christ]: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he [and vivify your mind which is of Christ], *ye shall die in your sins* [till you do you *are* dead in trespasses and sins]. *Why do ye not understand my speech?* [carnal mind *cannot* understand God]; even because ye cannot hear my word. Ye are of your father the devil [carnal mind] and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [carnal mind a lie].

And because I tell you the truth, ye believe me not.

John 8: 34, 35, 36. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin [*i.e.*, the carnal mind of man] is the servant of sin.

And the servant [carnal mind of man] abideth *not* in the house forever: but the Son [the Mind of Christ in man] abideth ever.

If the Son therefore shall make you free [from the perception of sin by the carnal mind or objective mind of man] ye shall be free indeed.

Isaiah 50: 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant [carnal mind], that walketh in darkness, and hath no light? let him trust in the name of the Lord, and *stay upon his God.* [Consider this in connection with the previous quotation. *Can you frame another sensible interpretation?*]

I. Cor. 15: 54. So when this corruptible [carnal mind] shall have put on incorruption [Christ Mind], and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is *swallowed up in victory* [sense of death is lost in consciousness of continuous life].

John 5: 30–31. I can of mine own self do nothing: as I hear [from the spiritual law of God], I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself [carnal mind *alone* testifies of itself alone; God testifies of the spiritual mind and law], my witness is not true.

Romans 8: 6. But to be spiritually *minded* [mind of Christ in you] is life and peace.

Ephesians 1: 18. The eyes of your understand-

ing being enlightened [Mind of Christ]; that ye may know what is the hope of his calling.

I. John 5: 9–12. If we receive the witness of men [*i.e.*, of carnal mind as to carnal law], the witness of God is greater [to spiritual law]: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the *witness in himself* [a consciousness of the Christ mind]; he that believeth not God hath *made him a liar;* because he believeth not the record that God gave of his Son [the mind of Christ]. And this is the record, that God hath given *to us* eternal life, and this [*i.e.* he in whom that mind which is of Christ rules] life is in his Son [living the Christ mind which is in and a part of you]. He that hath *the Son* [the mind of Christ in him] *hath life;* and he that hath not the Son hath not life.

Rev. 3: 20–21. Behold, I stand at the door, and knock [of mind]; if any man hear my voice, and open the door, *I will come in to him* [consciousness of Christ Mind in man], and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. [Consciousness of God.] [Eternal continuous life, with no appearance of breaks in consciousness.]

Rev. 12: 10–11. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ [mind]; for the accuser of our brethren [carnal mind] is cast down, which accused them before our God day and night.

And *they* [minds of Christ] overcame him [carnal mind] by the blood of the Lamb [by the knowledge of the meaning of Jesus' death], and by the word of

their testimony; and they loved not their lives *unto the death* [sense of matter].

Rev. 21: 2–4, 7, 23, 24. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men [the habitation of the Christ mind], and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death [sense of death and matter, but continuous *consciousness of God*], neither sorrow, nor crying, neither shall there be any more pain; *for the former things are passed away* [carnal law].

He that overcometh shall inherit all things; and I will be his God, and he shall be my son [mind of Christ].

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the *Lamb is the light thereof.*

24. And the nations of them which are saved shall walk in the light of it [knowledge of God through the Christ Mind]; and the kings of the earth do bring their glory and honor into it.

Rev. 22: 3, 4, 5, 14, 17. And there shall be no more curse [carnal law]: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face: and his name shall be in their foreheads.

5. And there shall be no night there [no darkness because no matter]; and they need no candle, neither

light of the sun; for the *Lord God giveth them light:* and they shall reign for ever and ever.

14. Blessed are they that do his commandments, that they may have right to the tree of life [Christ Mind and spiritual consciousness], and may enter in through the gates into the city.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely [spiritual law open to all].

Deut. 15: 9, 10. Beware that there be not a thought in thy *wicked* heart [carnal mind], saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought: and he cry unto the Lord against thee, and it be sin unto thee.

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

Matt. 6: 23, 24, 31, 33. But if thine eye be evil [material], thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed [material thoughts]?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need

of all these things. But seek ye first *the kingdom of God*, and his righteousness; and all these things shall be added unto you [in sufficient measure. Try it and see].

Matt. 9: 16, 17. No man putteth a piece of new cloth [Christ mind] unto an old garment [carnal mind]; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Matt. 13: 19–22. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one [your own carnal mind turned to carnal law], and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it [carnal mind alone]; Yet hath he not root in himself but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Luke 6: 45. A good man [spiritual mind] out of the good treasure of his heart bringeth forth that which is good; and an evil man [carnal mind] out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. [Where your treasure is there will your heart be also.]

[*Please try to interpret the three ensuing verses.* (*1*) *On the ordinarily accepted theory of consciousness and* (*2*) *on the theory of consciousness set forth in this book. Do this for yourself and see into which theory the words of Jesus quoted fit the best:*]

John 9: 39, 40, 41. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

Jesus said unto them, *If ye were blind, ye should have no sin, but now ye say*, WE SEE; THEREFORE YOUR SIN REMAINETH.

Amos 7: 7, 8. Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand,

And the Lord said unto me, Amos, what seest thou? And I said, A plumbline [divided mind]. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more.

Romans 8: 15–19. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature [carnal mind] waiteth for the manifestation of the sons of God [spiritual mind].

Isaiah 61: 1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to

preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives [carnal mind], and the opening of the prison to them that are bound [with carnal law].

Lord I [the Christ Mind] believe; help thou mine unbelief [carnal mind].

IMMORTAL MIND.

NOTE: The reader is asked to attempt a reconciliation of the verses under this heading with those under the heading "Mortal Mind and the Devil." If the Bible be an inspired volume, surely there must be some at-one-ment for such conflicting statements.

Gen. 1: 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. [Doesn't sound like man as we know him, does it?]

Psalm 119: 89–91. Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth [God's idea of it], and it abideth. They *continue this day* [the Mind of Christ now, not at some far distant time, also it always has been], according to thine ordinances: for all are thy servants. [Does not this sound to you as though there *is* a perfect man under each of us? Surely you cannot twist this to fit *mortal* man.]

John 1: 1–14. In the beginning was the Word [ideas], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life [goodness]; and the life was the light of men. And the

light shineth in darkness [a sense of matter]; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth *every man* that cometh into the world [the Mind of Christ, the only begotten Son]. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God [to live in the consciousness of the Mind of Christ], even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man [*i.e.*, under the carnal law, so-called law made by man. Sounds like a method of birth unknown to-day, doesn't it?], but by God. And the Word was made flesh [had the same sense of matter], and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

Mark 4: 30–32. And he said, Whereunto shall we liken the kingdom of God [Christ Mind]? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth [the carnal mind], is less than all the seeds that becometh greater than all herbs, and shooteth out be in the earth: But when it is sown, it groweth up, and great branches; so that the fowls of the air [ideas of God] may lodge under the shadow of it. [See Matt. 17–21.]

Isaiah 45: Vs. 11–13. Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things

to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth [the real earth, not the earth as man knows it], and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him [true man] up in righteousness, and I will direct all his ways. [Not like carnal law, do you think so?]

Psalm 82: 6. I have said, *Ye are gods* [the mind of Christ]; and all of you are children of the Most High.

Psalm 16: 8–10. I have set the Lord always before me; because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell [a sense of matter]; neither wilt thou suffer thine Holy One [Christ Mind] to see corruption. ["Corruption *cannot* inherit incorruption."]

Matt. 6: 22–23. The light of the body [God's idea or body] is the eye; if therefore thine eye be single [toward spirit alone] thy whole body shall be full of light [truth] But if thine eye be evil [a false idea of material eye], thy whole body shall be full of darkness [a perception of matter].

Job 33: 4. The Spirit of God hath made me, and the breath of the Almighty [Mind of Christ in me] hath given me life.

Amos 4: 13. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* [what is real in his thought] his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name.

Mark 11: 21–24. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain [a material thing], Be thou removed, and be thou cast into the sea; and shall not doubt in his heart [spiritual perceptions; carnal mind cannot, because it is enmity to God], but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith, Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Mark 16: 17, 18. And these signs shall follow them that believe [live in the mind which was in Christ Jesus]. In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. [I personally believe this to be literally true to one who lives solely with the Mind of Christ and has been thereby set free from the law of sin and death though probably it will not be done to-day.]

John 5: 19–24. Then Jesus answered and said unto them, Verily, verily, I say unto you, The Son [the mind of Christ in every man] can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise [the Son is the Father's expression]. For the Father loveth the Son, *and showeth* him *all things* that himself doeth [The mind of Christ *in you* entitles you to the Father's knowledge of all things. Try it and see]: and he will shew *him* greater works than

these, that ye may marvel. [If Jesus had been speaking of himself, *only*, do you think he would have spoken this last sentence?] For as the Father raiseth up the dead, and quickeneth them; even so the Son [the mind of Christ] quickeneth whom he will whoever tries to control, by the mind of Christ within himself, the carnal mind, can control whom he will; [he will seek to do nothing wrong]. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth [lives with the mind of Christ] on him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is* passed from death [carnal law] unto life [spiritual life].

Luke 6: 43, 44, 45. For a good tree [spiritual mind] bringeth not forth corrupt fruit [carnal law]; neither doth a corrupt tree bring forth good fruit [spiritual law]. For every tree is known by his own fruit. For of thorns men [carnal mind] do not gather figs, nor of a bramble bush gather they grapes. A good man [the mind in Christ Jesus] out of the good treasure of his heart bringeth forth that which is good; and an evil man [the carnal mind] out of the evil treasure [perception of matter] of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. [Faith which is the substance of things hoped for exercised in the wrong direction.]

John 15: 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John 14: 12. He that believeth [lives with the mind of Christ] on me, the works that I do, shall he do also: and greater works than these shall he do; because I go unto my Father.

Proverbs 16: 7. When a man's ways please the Lord, he maketh even his enemies [carnal mind, its laws and thoughts] to be at peace with him.

Exodus 23: 25. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

Proverbs 29: 18. Where there is no vision [faith which is the evidence of things unseen], the people perish; but he that keepeth the law [the spiritual law, not the carnal law], happy is he.

Isaiah 26: 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee [mind of Christ]; because he trusteth in thee. [But you must trust and not keep running around trying to do things better than God.]

Isaiah 30: 20, 21. And though the Lord give you the bread of adversity [consciousness of matter—why, I do not know], and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers [the Mind of Christ *will become* more and more in consciousness]:

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left [a picture of redemption through gradually coming to live with the Christ Mind].

Exodus 15: 2. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation [mind of Christ]; my Father's God, and I will exalt him.

Jeremiah 9: 23, 24. Thus saith the Lord, Let not the wise man [carnal mind] glory in his wisdom [carnal law], neither let the mighty man [see Ecc. 12: 3] [carnal mind] glory in his might, let not the rich man [rich in a perception of material things] glory in his riches: But let him that glorieth glory in this, that he understandeth [a state of consciousness] and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth [the true earth, God's idea]; for in these things I delight, saith the Lord.

Ezekiel 34: 11, 12, 16. For thus saith the Lord God; Behold, I, even I, will both search my sheep [the minds of Christ in men], and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy [a sense of matter] and dark day. I will seek that which was lost [carnal minds], and bring again that which was driven away, and will bind up that which was broken, and will straighten that which was sick.

Exodus 29: 46. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt [from mortal sense], that I dwell among them: I am the Lord their God.

Matthew 5: 6, 16. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Let your light so shine [the mind of Christ in you] before men, that they may see your good works, and glorify your Father which is in heaven.

Matt. 13: 23. But he that received seed into the good ground is he that heareth the word, and

understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

Habakkuk 3: 17, 18. Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. [Material things, no reality.]

Isaiah 42: 6, 7. I the Lord have called thee in righteousness [the mind which was in Christ Jesus], and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison [the carnal mind], and them that sit in darkness [a sense of matter], out of the prison house [the carnal mind].

Malachi 4: 2, 3. But unto you that fear my name shall the Sun of righteousness [the Only Begotten Son, in each man's heart, a part of man's mind] arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked [carnal mind and law]; for they shall [see notes regarding construction to be put on destruction of evil] be ashes under the soles of your feet in the day that I shall do this, saith The Lord of hosts.

Psalms 8: 3–6. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

John 15: 10. If ye keep my commandments [the spiritual law], ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Joel 2: 28, 32. (Part) And it shall come to pass afterward, that I will pour out my Spirit [the mind which was in Christ] upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And it shall come to pass, that whosoever shall call on the name of the Lord [mind of Christ communing with God], shall be delivered.

John 3: 3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God [get a new consciousness which is one with God's consciousness].

John 3: 31. He that cometh from above is above all [spiritual mind]: he that is of the earth is earthly [carnal mind], and speaketh of the earth [carnal law]: he that cometh from heaven [spiritual mind] is above all.

Matt. 17: 14–21. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed: And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart, and said,

Why could not we cast him out? And Jesus said unto them, Because of your unbelief [carnal mind]; for verily I say unto you, If ye have faith as a grain of mustard seed [in the highest mind, the only begotten son, the law of the spirit of Jesus Christ], ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Howbeit this kind goeth not out but by prayer [communion with God through the Christ Mind] and fasting [from *all* material perceptions].

John 5: 19–23. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son [mind of Christ in you] can do nothing of himself, but what he seeth the Father do [the divine plan rules]: for what things soever he doeth these also doeth the Son likewise [spiritual mind]. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead [ye are dead in trespasses and sins] [*i.e.*, a knowledge of matter] and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son [the mind of Christ in every man]: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son [spiritual mind and its ideas] honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is* passed from death [carnal law] unto life [spiritual law].

John 12: 26, 44. If any man serve me [the mind

of Christ within], let him follow me; and *where I am* [in that consciousness], there shall also my servant be: if any man serve me, him will my Father honour. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me [God, who gave or sent His only Begotten Son], to be a part of each man.

John 8: 51, 54, 55. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye [carnal minds] say, that he is your God: Yet ye [carnal law and minds] have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, *and keep his saying* [spiritual law which has nothing to do with the law of nature or man's law].

Philippians 4: 13. I can do all things through Christ [the mind of Christ within me] which strengtheneth me. [Do *you* believe this?]

Deut. 10: 12. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God [live in his consciousness, subject to his law and not subject to the carnal law], to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart [spiritual mind] and with all thy soul [carnal mind corrected].

I. Chron. 16: 11. Seek the Lord and his strength [the mind of Christ within you], seek his face continually.

I. Chron. 16: 29. Give unto the Lord the glory due unto his name: bring an offering [deny your body; offer it a "living sacrifice, holy, acceptable unto God

which is your reasonable service"] and come before him: worship the Lord in the beauty of holiness. [In spirit and in truth which is the mind of Christ within you.]

Psalm 112:4. Unto the upright [minds of Christ] there ariseth light in the darkness [in the midst of carnal perception; "underneath are the everlasting arms"].

Psalm 119:92. Unless thy law had been my delights [Christ Mind], I should then have perished in mine affliction.

115. Depart from me, ye evil doers [carnal thoughts]; for I will keep the commandments of my God [live in consciousness of God's law which is not the inharmonious "law of nature" or that "wisdom which is foolishness to God"].

Isaiah 30:20, 21. And though the Lord give you the bread of adversity [consciousness of matter], and the water of affliction, yet shall not thy teachers be removed into a corner any more, *but thine eyes shall see thy teachers* [you shall understand your minds]; And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. [Perhaps this is a prophecy of the point in development we now have reached.]

Isaiah 55:2, 3. Wherefore do ye spend money for that which is not bread? [material things] and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good [by every word which proceedeth out of the mouth of God shall man live], and let your soul delight itself in fatness [real spiritual substance]. Incline your ear, and come unto me: *hear, and your soul shall live;* and I will make an

everlasting covenant with you [the only begotten son in you, the mind of Christ], even the sure mercies of David.

Jeremiah 9:23, 24. Thus saith the Lord, Let not the wise man glory in his wisdom [carnal law which is *not* God's law], neither let the mighty man glory in his might, let not the rich man glory in his riches [perception of material things]; But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. [Not in suffering, which is a product of man's own law.]

John 9:1–3. And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. [Possibly a hint here of the reason for it all, and a hint that real man *is* perfect as the Christ Mind and all our present impressions merely false consciousness.]

John 12:46. I am come a light into the world [the Christ Mind], that whosoever believeth on me should not *abide* in darkness [a sense of matter and evil].

I. Thessalonians 5:9. For *God* hath *not* appointed us to wrath [mortal sense], but to obtain salvation by our Lord Jesus Christ [the mind of Christ].

Philippians 2:13. For it is God which worketh in you both to will and to do of his good pleasure.

Romans 12:1, 2. I beseech you therefore,

brethren, by the mercies of God, that ye present your bodies *a living sacrifice* [give your sense of matter], holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

II. Cor. 4:3, 4. But if our gospel be hid, it is hid to them that are lost. In whom the god of this world [mortal sense] hath blinded the minds of them which believe not [how plainer could it be said that our present inharmonious laws of nature are not God's laws?], lest the light of the glorious gospel of Christ [spiritual sense and mind], who is the *image of God*, should shine unto them.

Galatians 5:1, 16. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage [material sense].

This I say then, Walk in the Spirit and ye shall not fulfil the *lust of the flesh* [the tempter; when man is tempted, he is "led away of *his own lust*"].

Acts 17:28, 29. For in him we live, and move, and have our being; Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device [*i.e.*, the body].

[Is it not evident that the Bible teaches that there *is* another *law*, and that what we have called the law of nature *is not* the law of *God*, or a law that we need be subject to except as we (mankind) have made ourselves subject to it?]

Matt. 6:22. The light of the body is the eye:

if therefore thine eye be single [spiritual alone], thy whole body shall be full of light.

Job 32:8. But there is a spirit [mind of Christ] in man: and the inspiration of the Almighty giveth them understanding.

John 17:10. And all mine are thine, and thine are mine; and I am glorified in them.

John 10:10. I am come that they might have life [the mind of Christ], and that they might have it more abundantly.

Romans 1:20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. [Underneath are the everlasting arms.]

Romans 8:1, 2. There is therefore now no condemnation [no carnal law; "this *is* the condemnation that light hath come into the world and men loved *darkness* rather than the light"] to them which are in Christ Jesus, who walk not after the flesh [carnal law], but after the Spirit.

FOR THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS HATH MADE ME FREE FROM THE LAW OF SIN AND DEATH.

[Is it not evident that the Bible teaches that there *is* another *law*, and that what we have called the inharmonious and law of nature *is not* the law of *God* or a law that we need be subject to except as we (mankind) have made ourselves subject to it?]

Romans 8:5. But they that are after the Spirit, the things of the Spirit.

Romans 8:6. But to be spiritually *minded* [mind of Christ in you] is life, and peace.

Romans 8:9. But ye are not in the flesh, but

in the Spirit, if so be that the Spirit of God dwell in you [mind of Christ rule you].

Psalm 8: 3–6. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a *little lower than the angels* [real man not carnal man], and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

II. Cor. 5: 1–4. For we know that, if our earthly house [carnal mind and carnal body] of this tabernacle were dissolved, we have a building of God, a house [God's idea or body] [perfect], not made with hands, eternal in the heavens. For in this [knowledge of matter, carnal body] we groan, earnestly desiring to be clothed upon with *our house which is from heaven* [God's idea or body]. If so be that being clothed we shall not be found naked. [Remember Adam and Eve did not know that they were naked till they had a sense of matter.] For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that *mortality* might be swallowed up of life [mortal mind swallowed up of spiritual mind].

Galatians 5: 1. Stand fast therefore in the liberty [mind of Christ] wherewith Christ hath made us free, and be not entangled again with the yoke of bondage [carnal law].

I. John 3: 13, 14. Marvel not, my brethren, if the world hate you. *We know that we have passed* from death [carnal law] unto life [spiritual life],

because we love the brethren. He that loveth not his brother *abideth in death* [a sense of evil. Does hatred come from anything *but* a false sense of matter, *i.e.*, separation from one another and from God?].

I. John 4: 7, 8. Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; *for God is love.* [If God is Infinite All and God is Love can hatred have reality?]

Rev. 11: 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world [carnal law] are become the kingdoms of our Lord [spiritual law], and of his Christ [mind]; and he shall reign for ever and ever, [in man] [the consciousness of men].

Rev. 21: 2–4, 7, 23, 24. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men [the habitation of the Christ mind], and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death [sense of death and matter, but continuous *consciousness of God*], neither sorrow, nor crying, neither shall there be any more pain; *for the former things are passed away* [carnal law].

He that overcometh shall inherit all things; and I will be his God, and he shall be my son [mind of Christ].

23. And the city had no need of the sun, neither

of the moon, to shine in it: for the glory of God did lighten it, and the *Lamb is the light thereof.*

24. And the nations of them which are saved shall walk in the light of it [knowledge of God through the Christ Mind]; and the kings of the earth do bring their glory and honour into it.

Rev. 12: 10, 11. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ [mind]: for the accuser of our brethren [carnal mind] is cast down, which accused them before our God day and night.

11. And *they* [minds of Christ] overcame him [carnal mind] by the blood of the Lamb [by the knowledge of the meaning of Jesus' death], and by the word of their testimony; and they loved not their lives *unto the death* [sense of matter].

Rev. 22: 3, 4, 5, 14, 17. And there shall be no more curse [carnal law]: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face: and his name shall be in their foreheads.

5. And there shall be no night there [no darkness because no matter]; and they need no candle, neither light of the sun; for the *Lord God giveth them light:* and they shall reign for ever and ever.

14. Blessed are they that do his commandments, that they may have right to the tree of life [Christ Mind and spiritual consciousness], and may enter in through the gates into the city.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let

him take the water of life freely [spiritual law open to all].

Jeremiah 17: 7. Blessed is the man that trusteth in the Lord [mind of Christ within], and whose hope the Lord is.

Deut. 5: 24. And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God doth talk with man, *and he liveth* [is under spiritual law: the rule of carnal law *is* death].

Psalm 46: 1–5. God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed [mortal sense lost], and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river [spiritual consciousness], the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early.

Luke 12: 6, 7. Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

I. Chronicles 28: 9. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts [of true thoughts]; if thou seek him [the mind of Christ and his law], he will be *found of thee;* but if thou forsake him, he will cast thee off for ever [as long as you forsake him and live in false conscious-

ness, and this may seem to mortal sense to last forever].

20. And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed, for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.

Mark 9: 2–4. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and [continuity of life] they were talking with Jesus.

Luke 6: 45. A good man [spiritual mind] out of the good treasure of his heart bringeth forth that which is good; and an evil man [carnal mind] out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

[Where your treasure is there will your heart be also.]

[*Please try to interpret the three ensuing verses (1) on the ordinarily accepted theory of consciousness and (2) on the theory of consciousness set forth in this book. Do this for yourself and see into which theory the words of Jesus quoted fit the best:*]

John 9: 39, 40, 41. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

And some of the Pharisees which were with him

heard these words, and said unto him, Are we blind also?

Jesus said unto them, *If ye were blind, ye should have no sin; but now ye say, we see;* THEREFORE YOUR SIN REMAINETH.

Isaiah 61: 1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound [carnal mind].

II. Cor. 5: 4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Isaiah 52: 13, 15. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they *see;* and that which they had *not heard* shall they consider [he that hath ears to hear].

Psalms 17: 15. And where is now my hope? as for my hope, who shall see it?

Eph. 1: 3–6. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us [spiritual mind] unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Rev. 3: 11, 12. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

MORTAL MIND AND THE DEVIL.

NOTE: The reader is asked to attempt a reconciliation of the verses under this heading with those under the heading "Immortal Mind." If the Bible be an inspired volume surely there must be some at-one-ment for such conflicting statements.

Gen. 5: 1, 3, 5. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

And Adam lived an hundred and thirty years, and begat a son in *his own likeness* [carnal mind], after his image; and called his name Seth;

And all the days that Adam lived were nine hundred and thirty years; and he died.

Eccl. 3: 18, 20. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are *beasts*.

All go unto one place: all are of the dust, and all turn to dust again.

John 3: 5–7. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

Romans 8: 5, 6, 8. For they that are after the flesh [carnal minds] do mind the things of the flesh;

For to be carnally minded is death;

So then they that are in the flesh [in the sense of matter] cannot please God [because the carnal law is not God's law].

John 15: 23. He [carnal mind] that hateth me [enmity to God] hateth my Father also.

John 1: 1–14. In the beginning was the Word [ideas], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life [goodness]; and the life was the light of men. And the light shineth in darkness [a sense of matter]; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth *every man* that cometh into the world [the Mind of Christ, the only begotten Son]. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God [to live in the consciousness of the mind of Christ], even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of men [*i.e.*, under the carnal law, so-called law made by man. Sounds like a method of birth unknown to-day, doesn't it?], but by God. And the Word was made flesh [had the same sense of matter], and dwelt among us,

(and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

Job 14: 1–4. Man *that is born of woman* [carnal mind] is of few days, and full of trouble [mortal man].

He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

And dost thou open thine eyes upon such a one, and bringest me into judgment with thee?

Who can bring a clean thing out of an unclean? not one [carnal mind and carnal law so long as they remain *are* an illusion of uncleanness].

Luke 6: 43, 44, 45. For a good tree [spiritual mind] bringeth not forth corrupt fruit [carnal law]; neither doth a corrupt tree bring forth good fruit [spiritual law]. For every tree is known by his own fruit. For of thorns men [carnal mind] do not gather figs, nor of a bramble bush gather they grapes. A good man [the mind in Christ Jesus] out of the good treasure of his heart bringeth forth that which is good; and an evil man [the carnal mind] out of the evil treasure [perception of matter] of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. [Faith which is the substance of things hoped for exercised in the wrong direction.]

Job 15: 22. He believeth not that he shall return out of darkness [a perception of matter], and he is waited for of the sword [suffering of sense].

Matt. 12: 25, 28, 29. Every kingdom [man] divided against itself [the two minds of man warring with one another] is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I

by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's [carnal mind] house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Isaiah 9: 2. The people that walked *in darkness* have seen a great light: they that dwell in the land of the shadow of death [our present consciousness], upon them hath the light shined.

Gen. 32: 24–28. And Jacob was left alone; and there wrestled a man [struggle between carnal and spiritual man] with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

Job 17: 14. I have said to corruption [carnal mind], Thou art my father: *to the worm*, Thou art my mother, and my sister [carnal law: doctrine of evolution—seems to fit the biological theory of man's development pretty closely, doesn't it?].

Job 18: 21. Surely such are the dwellings [carnal minds] of the wicked, and this is the place of him THAT KNOWETH NOT GOD [carnal law is *not known* to God and He has NOTHING to do with it].

Job 19: 7, 8. Behold, I cry out of wrong

[carnal mind], BUT I AM NOT HEARD [a belief in carnal law meets no response of God]. I cry aloud, but there is no judgment.

He hath fenced up my way that I cannot pass, and he hath set darkness in my paths ["he"—carnal mind, NOT God].

Isaiah 42: 6, 7. I the Lord have called thee in righteousness [the mind which was in Christ Jesus], and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison [the carnal mind], and them that sit in darkness [a sense of matter] out of the prison house [the carnal mind].

II. Thessalonians 2: 7–10. For the mystery of iniquity doth already work: only he who now letteth will let [the carnal mind, false mind] until he be taken out of the way. [Absorbed in the true consciousness of the mind of Christ and freed from the law of sin and death.] And then shall that Wicked [carnal mind, false mind, the one evil] be revealed, whom the Lord shall consume with the spirit of his mouth [the mind of Christ], and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan [carnal mind, the "wonders" of the law of sin and death] with all powers and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.[1]

Jeremiah 5: 21. Hear now this, *O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not.*

[1] See previous note about destruction of evil *qualities.*

Jeremiah 17: 9. The heart [carnal mind] is deceitful above all things, and desperately wicked: who can know it?

Daniel 3 :17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace [mortal sense], and he will deliver us out of thine hand, O king.

Isaiah 30: 20, 21. And though the Lord give you the bread of adversity [consciousness of matter—why, I do not know], and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers [the Mind of Christ *will become* more and more in consciousness].

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left [a picture of redemption through gradually coming to live with the Christ Mind].

Isaiah 49: 8, 9. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages [refill the sense of matter with truth]; That thou mayest say to the prisoners [carnal mind], Go forth; to them that are in darkness [sense of evil], Shew yourselves [become one with the mind of Christ]. They shall feed in the ways, and their pastures shall be in all high places.

Jeremiah 6: 16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths [spiritual mind], where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Daniel 6: 22. My God hath sent his angel, and hath shut the lions' mouths [mortal sense], that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Daniel 4: 35. All the inhabitants of the earth are reputed as nothing [carnal minds, bodies of matter—nothing]: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?[1]

Hosea 6: 1, 2. Come, and let us return unto the Lord: for he hath torn [we suffer when we live in darkness, "this is the condemnation"], and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Matt. 25: 14, 15, 29. The kingdom of heaven [life, real life] is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

For unto everyone that hath [spiritual consciousness and law] shall be given, and he shall have abundance: but from him that hath not ["not thought"] [mortal

[1] It appears here and elsewhere in the Bible, as though in speaking of the inhabitants of the earth, the Scripture was referring to the earthly qualities of individual men and mankind in general; in speaking of the army of heaven, of the spiritual qualities, not individuals themselves. The same construction can be placed on nearly every place in the Bible where it speaks of the destruction of evil and those who are evil.

consciousness and law] shall be taken away even that which he hath [nothing. Sounds more just than the old interpretation, does it not?].

Habakkuk 1: 12, 13. Art thou not from everlasting, O Lord my God, mine Holy One? We shall not die [consciousness of continuity of life]. O Lord, thou hast ordained them for judgment; and, O Mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth [the problem of carnal man existing along with] the man that is more righteous than he? [God not understood by this quotation. The same problem we have to-day stated in the same paragraph with the statement of a "God without iniquity."] [In him we live, and move, and have our being. Can a good tree bring forth evil fruit?]

Luke 6: 45. A good man [spiritual mind] out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. [Faith brings into substance the law of sin and death or the spiritual law according to its use.]

Luke 21: 33. Heaven and earth shall pass away [a consciousness of material things shall pass away]; but my *words* shall not pass away. [The ideas of God shall live forever, by every word which proceedeth from the mouth of God shall man live.]

Ecc. 12: 3. In the day when the keepers of the house shall tremble, and the strong men [mortal, carnal mind] shall bow themselves, and the grinders

cease because they are few, and those that look out of the windows be darkened.

John 8: 51, 54, 55. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye [carnal minds] say, that he is your God: Yet ye [carnal law and minds] have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, *and keep his saying* [spiritual law which has nothing to do with the law of nature or man's law].

Exodus 34: 12–14. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest [with the carnal mind], lest it be for a snare in the midst of thee:

But ye shall destroy their altars [carnal law], break their images, and cut down their groves.

For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God. [In the Old Testament these allusions to a God who has human qualities have crept in in many places and seem to be the result of the conception of Him which was then prevalent. They certainly conflict with other passages in which a different idea of Him is given.]

Psalm 44: 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange god [mortal sense]; Shall not God search this out? for he knoweth the secrets of the heart.

Mark 11, 13–14, 20. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves [material]; for the time of figs was not yet [of a realization of man's true nature, its real

fruit.] And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever [a sense of matter]. And his disciples heard it.

And in the morning, as they passed by, they saw the fig tree dried up from the roots.

II. Cor. 3: 15. But even unto this day, when Moses is read, the vail [a sense of matter so that they do not perceive the spiritual meaning of the Scripture] is upon their heart.

John 8: 23, 24, 43, 44, 45. And he said unto them, Ye are from beneath [mortal sense]; I am from above [mind of Christ]: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not *that I am he* [and vivify your mind which is of Christ], *ye shall die in your sins* [till you do you *are* dead in trespasses and sins]. *Why do ye not understand my speech?* [carnal mind *cannot* understand God]; even because ye cannot hear my word. Ye are of your father the devil [carnal mind], and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [carnal mind a lie]. And because I tell you the truth, ye believe me not.

Ephesians 4: 22. That ye put off concerning the former conversation the old man [carnal man], which is corrupt according to the deceitful lusts.

Revelation 2: 5. Remember therefore from whence thou art fallen, and repent, and do the first works [spiritual]; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Jeremiah 17: 5. Thus saith the Lord; Cursed be the man that trusteth in man [carnal mind], and maketh flesh his arm, and whose heart departeth from the Lord, [from the spiritual law].

Romans 1: 25. *Who changed the truth of God into a lie* [by injecting a false interpretation of God's plan into that plan by exercising faith in the direction of the perception of matter], and worshipped and served the creature [the body or carnal mind], more than the Creator [the true mind of man], who is blessed for ever.

John 8: 34, 35, 36. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin [*i.e.*, the carnal mind of man] is the servant of sin.

And the servant [carnal mind of man] abideth not in the house for ever: but the Son [the mind of Christ in man] abideth ever.

If the Son therefore shall make you free [from the perception of sin by the carnal mind or objective mind of man], ye shall be free indeed.

Romans 1: 23. And changed the glory of the uncorruptible God into an image [carnal mind, the *body*] made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Romans 6: 16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin [carnal mind] unto death, or of obedience unto righteousness [spiritual mind]?

Romans 13: 11. And that, knowing the time, that now it is high time to awake out of sleep [from a sense of material things]: for now is our salvation nearer than when we believed.

II. Cor. 4: 3, 4. But if our gospel be hid, it is hid

to them that are lost: In whom the *god of this world* [mortal sense] hath blinded the minds of them which believe not [how plainer could it be said that our present inharmonious laws of nature are not God's laws?], lest the light of the glorious gospel of Christ [spiritual sense and mind], who is the *image of God*, should shine unto them.

Acts 17: 28, 29. For *in him* we live, and move, and have our being: Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device [*i.e.* the carnal law and man's idea of body (material)]. [*In Him* is no darkness at all.]

John 5: 30. I can of mine own self do nothing: as I hear [from the spiritual law of God], I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself [carnal mind *alone* testifies of itself alone; God testifies of the spiritual mind and law], my witness is not true.

Romans 12: 1, 2. I beseech you therefore, brethren, by the mercies of God, that ye *present your bodies* [your sense of matter] a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that *good*, and acceptable, and *perfect* will of God [no evil in that law].

Habakkuk 2: 18, 19. What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols [bodies made by men, according to biological theory]?

Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

Romans 1: 23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things [bodies made by man—biological theory].

Hebrews 3: 4. For every house is builded by some man; but he that built all things is God. [Have you noticed how often in the Bible "temple" or "house" is used to signify the body?]

II. Cor. 5: 4, 6, 8. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life [consciousness].

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord [consciousness].

We are confident, I say, and willing rather to be absent from the body and to be present with the Lord [consciousness].

Romans 8: 12, 13. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

II. Cor. 5: 1–4. For we know that, if our earthly house [carnal mind and carnal body] of this tabernacle were dissolved, we have a building of God, a house [God's idea or body (perfect)] not made with hands, eternal in the heavens. For in this [knowledge of matter, carnal body] we groan, earnestly desiring to be clothed upon with our house which is from

heaven [God's idea or body]. If so be that being clothed we shall not be found naked. [Remember Adam and Eve did not know that they were naked till they had a sense of matter]. For we that are in this tabernacle do groan, being burdened: not for that we would be *unclothed* [destroyed], but clothed upon, that *mortality* might be swallowed up of life [mortal mind swallowed up of spiritual mind].

Rev. 2: 10. Fear none of those things which thou shalt suffer: behold, the devil [carnal mind] shall cast some of you into prison [mortal sense], that ye may be tried; and ye shall have tribulation *ten days* [continuity of life]: be thou faithful unto death [of mortal sense and carnal law], *and I will give thee a crown of life* [consciousness of eternal life].

Rev. 11: 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world [carnal law] are become the kingdoms of our Lord [spiritual law], and of his Christ [mind]; and he shall reign for ever and ever [in man] [the consciousness of men].

Deut. 7: 17, 18. If thou shalt say in thine heart, These nations are more than I [carnal mind more than spiritual mind]; how can I dispossess them? Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt [sense of carnal law is often indicated by Egypt or Egyptians in the Bible].

Deut. 15: 9, 10. Beware that there be not a thought in thy *wicked* heart [carnal mind], saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee.

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

Job 8: 11. Can the rush grow up without mire? can the flag grow without water? [By carnal law, no.]

Micah 4: 11, 12. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they *know not the thoughts of the Lord* [carnal minds cannot comprehend God], neither understand they his counsel: for he shall gather them as the sheaves into the floor.

Matt. 19: 23. Then said Jesus unto his disciples, Verily, I say unto you, That a rich man [rich in perception of material things, not rich as we use the word, necessarily] shall hardly enter into the kingdom of heaven.

Luke 6: 45. A good man [spiritual mind] out of the good treasure of his heart bringeth forth that which is good; and an evil man [carnal mind] out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

[Where your treasure is there will your heart be also.]

[*Please try to interpret the three ensuing verses (1) on the ordinarily accepted theory of consciousness and (2) on the theory of consciousness set forth in this book. Do this for yourself and see into which theory the words of Jesus quoted fit the best:*]

John 9: 39, 40, 41. And Jesus said, For judg-

ment I am come into this world, that they which see not might see; and that they which see might be made blind.

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

Jesus said unto them, *If ye were blind, ye should have no sin: but now ye say, We see;* THEREFORE YOUR SIN REMAINETH.

Amos. 2: 4, 14, 16. Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

Therefore the flight shall perish from the swift [carnal mind], and the strong shall not strengthen his force, neither shall the mighty deliver himself:

And he that is courageous among the mighty [carnal mind] shall flee away naked in that day, saith the Lord.

Col. 3: 5, 6. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

For which things' sake the wrath of God cometh on the children of disobedience.

Amos 8: 4–6, 11. Hear this, O ye that swallow up the needy, even to make the poor of the land to fall.

Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit [sounds natural like "the law of nature" does it not?]?

That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

II. Pet. 2: 12. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:

Amos 5: 1, 25–27. Hear ye this word which I take up against you, even a lamentation, O house of Israel.

Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, *which ye made to yourselves* [material body].

Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.

Matt. 23: 38. Behold, your house is left unto you desolate.

Rev. 3: 17, 18. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art *wretched*, and *miserable*, and *poor*, and *blind*, and *naked:*

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see [with spiritual mind].

Psalms 36: 1–3. The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

Rom. 8: 15–19. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God;

And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature [carnal mind] waiteth for the manifestation of the sons of God.

Isaiah 50: 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

Job 15: 14. What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

Psalms 39: 5. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

Job 25: 4. How then can man be justified with God? or how can he be clean that is born of a woman?

Isaiah 10: 1. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed.

Jeremiah 31: 33, 34. After those days, saith the Lord, I will put my law in their inward parts [the spiritual law], and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they *shall know me*, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Zechariah 4: 6. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

Matt. 22: 35–38. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. [Why—because only thus can man be freed from the carnal law and rise in consciousness to know the spiritual law of his higher mind.]

John 3: 6, 8. That which is born of the Spirit is spirit.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh,

and whither it goeth: so is everyone that is born of the Spirit [the material senses cannot apprehend spirit].

Psalm 1: 1, 2, 3, 6. Blessed is the man that walketh not in the counsel of the ungodly [carnal law], nor standeth in the way of sinners [nor sin, disease, and death, man's law], nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night.

[{Walketh / standeth / sitteth} progression toward *inaction*.]

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish [carnal law, carnal minds, in the end will be seen to be nothing and The Christ Mind and law will rule man].

Psalm 107: 8, 9. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Psalm 112: 4. Unto the upright there ariseth light in the darkness [spirit, in the false sense of matter].

Proverbs 4: 20–22. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.

Proverbs 8: 20, 21. I lead in the way of righteousness [spiritual law which has absolutely nothing to do with man's law which is "foolishness to God"], in the midst of the paths of judgment: That I may

cause those that love me to inherit substance [spiritual, real substance]; and I will fill their treasures.

Isaiah 60: 1, 2, and 19, 20. Arise, shine; for thy light is come [the mind of Christ], and the glory of the Lord is risen upon thee. For, behold, the darkness [a sense of matter] shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee [mind of Christ], and his glory shall be seen upon thee.

The sun shall be no more [matter as a source of light shall not be known] thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Isaiah 65: 17. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into *mind* [consciousness].

Jeremiah 7: 3, 7. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place [mind of Christ]. Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

John 4: 23. But the hour cometh, and now is, when the true worshippers [the mind of Christ] shall worship the Father in spirit and in truth [without knowledge of carnal law and mind]: for the Father seeketh such to worship him.

John 6: 33, 51. The bread of God is he which cometh down from heaven, and giveth life unto the world.

I am the living bread [spiritual mind] which came down from heaven [the knowledge of the nothingness of matter exemplified by the Christ life]: if any man eat of this bread [spiritual law], he shall *live for ever:* and the bread that I will give is my flesh [through crucifying my flesh, I teach that carnal law is no law and show the way to spiritual consciousness], which I will give for the life of the world.

Exodus 33: 14. And he said, My presence [the mind of Christ], shall go with thee, and I will give thee rest.

Exodus 34: 10. And he said, Behold, I make a covenant [spiritual law, not material law]: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation.

Psalm 119: 165. Great peace have they which love thy law: and nothing shall offend them.

Jeremiah 29: 8, 11, 12, 13. For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners [carnal minds], that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For I know the thoughts that I think toward you, saith the Lord, *thoughts of peace,* and *not of* EVIL, to give you an expected end [expected through carnal law which works retribution and not love and correction unto perfection].

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart [both minds as one].

Job 19: 25–27. For I know that my Redeemer liveth [mind of Christ], and that he shall stand at the latter day upon the earth [in my consciousness]: And

though after my skin worms destroy this body [though I appear to die and have not now a consciousness of continuous life], yet in my flesh [in God's idea of a body, uncorrupted by carnal law], shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Psalm 43: 3. O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill [consciousness of God], and to thy tabernacles [God's idea of body].

Isaiah 2: 5. O house of Jacob, come ye, and let us walk in the light of the Lord.

Psalm 81: 12–14. So I gave them up unto *their own* hearts' lust [carnal consciousness and law]: and they walked IN THEIR OWN [plainly stated as *not* God's law] [carnal law not God's law] counsels. Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies [false perception of evil], and turned my hand against their adversaries.

Jeremiah 51: 37. Babylon [mortal consciousness], shall become heaps, a dwelling place for dragons, an astonishment, and a hissing, without an inhabitant.

Ezekiel 30: 3, 4, 19. For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt [mortal sense], and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down [carnal law is the foundation of mortal carnal life, and is foolishness to God].

Thus will I execute judgments in Egypt [mortal consciousness]: and they shall know that I am the Lord.

Job 19: 7, 8. Behold, I cry out of wrong [carnal mind], BUT I AM NOT HEARD [a belief in carnal law meets no response of God]: I cry aloud, but there is no judgment.

He hath fenced up my way that I cannot pass, and he hath set darkness in my paths ["He"—carnal mind, NOT God].

Job 24: 12, 13. Men groan from out of the city [mortal minds], and the soul of the wounded crieth out: yet God layeth not folly to them [they know not what they do]. They are of those that rebel against the light [loving darkness, a perception of matter, evil]; they know not the ways thereof, nor abide in the paths thereof.

Job 29: 1, 2, 3. Moreover Job continued his parable, and said, Oh that I were as in months past, as in the days when God preserved me;

When his candle shined upon my head, and when *by his light* I walked through darkness [darkness—nothing; *is not* where there is light].

Job 37: 19. Teach us what we shall say unto him [to carnal mind]; for we cannot order our speech by reason of *darkness* [a perception or consciousness of matter and evil].

Ecc. 1: 14, 15. I have seen all the works that are done under the sun [material sun]; and, behold, all is vanity and vexation of spirit. *That which is crooked cannot be made straight:* and that which is wanting cannot be numbered. [You cannot ultimately work out salvation through carnal law.]

Ecc. 2: 4–13. I made me great works; [carnal law is always wrong]: I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that

were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

So I was great, and increased more than all that were before me in Jerusalem: also my wisdom [carnal law, "foolishness to God"] remained with me. And whatsoever mine eyes desired [carnal mind] I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

Then I looked on all the works that *my hands had wrought* [carnal law made by man in the counsel of years], and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no *profit* under the sun [the material sun].

And I turned myself to behold wisdom [foolishness to God], and madness, and folly [that kind of wisdom *is* madness and folly; carnal law; think this over; *can* it be more plainly stated that man's so-called wisdom is *foolishness* with God?]: for what can the *man* do that cometh after the king [God has done it already]; even that which hath been already done? Then I saw that wisdom [true wisdom] excelleth folly, as far as light excelleth darkness [darkness equals a perception of matter].

Psalm 6: 4, 5. Return, O Lord, deliver my soul: oh save me for thy mercies' sake. For in death [carnal law and mind] there is no remembrance of thee: in the grave [ye are dead in trespasses and sins] who shall give thee thanks?

Psalm 82 : 5, 6. *All* the foundations of the earth are out of course [carnal law]. I have said, Ye

are gods [carnal mind most certainly is NOT]; and all of you are children of the Most High [spiritual mind, the Mind of Christ].

Isaiah 24: 4, 5. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people [carnal minds] of the earth do languish. The earth also is defiled under the inhabitants thereof [carnal law]; because they have transgressed the laws, *changed the ordinance* [carnal law is *not* God's law, God's law has not been understood by man], broken the everlasting covenant.

17. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. [Again can it be more plainly stated that the carnal law is foolishness to God?]

Jeremiah 2: 26, 27, 28. As the thief is ashamed when he is found [carnal minds uncovered and their law exposed as no law], so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, Saying to a stock, Thou art my Father [material law which has caused men to be born by material means is *not* God's law]; and to a stone, Thou hast brought me forth: for they have turned their back unto me [pulled down the shades] [turned *from* the light], and not their face [mind of Christ]: but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? [Where is the law which is "foolishness with God?"] let them arise, if they can save thee in the time of thy trouble [carnal law]: for according to the number of thy cities [each man worshipping his own carnal sense] are thy gods, O Judah.

Jeremiah 6: 16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths [spiri-

tual law], where is the good way, and walk therein, and ye shall find rest for your souls. But they said, *We will not walk therein* [made their own carnal law which includes *all "Material" understanding*].

Rev. 20: 14. And death [mortal sense] and hell [mortal suffering] were cast into the lake of fire [became nothing in consciousness through spiritual perception]. This is the second death [the first being our present material perception].

CURE OF SICKNESS AND OTHER "MIRACLES" UNDER THE SPIRITUAL LAW

John 14: 12. He that believeth [lives with the mind of Christ] on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Acts 26: 4, 5, 8, 24–26. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

8. Why should it be thought a thing incredible with you, that God [or the Son of God: Jesus Christ or any other who lives in Him and is subject not to the law of sin and death but to the law of the spirit] should raise the dead?

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thy self; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

Matt. 9: 4–8. And Jesus knowing their thoughts

said, Wherefore think ye evil [material thoughts of *carnal* law] in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. [Sin and sickness the same to Jesus.]

John 10: 30, 37, 38. I and my Father are one.

If I do not the works of my Father [the spiritual law], believe me not. But if I do, though ye believe not me, believe the works [he that believeth on me, the works that I do shall he do also—because he will be no longer subject to the carnal law]: that ye may know, and believe, that the Father is in me, and I in him. [In Him we live, and move, and have our being.]

Philippians 4: 13. I can do *all things* through Christ [mind of Christ in me] which strengtheneth me. [Do you believe this?]

Matt. 17: 14–21. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed: and I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart, and said,

Why could not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed [in the highest mind, the only begotten son, the law of the spirit of Jesus Christ], ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.

Howbeit this kind goeth not out but by prayer [communion with God through the Christ Mind] and fasting [from *all* material perceptions].

Jeremiah 30: 17. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after [mortal life.]

Joel 2: 28, 32. And it shall come to pass afterward, that I will pour out my Spirit [the mind which is in Christ] upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And it shall come to pass, that whosoever shall call on the name of the Lord [the mind of Christ communing with God] shall be delivered.

Matt. 8: 13. And Jesus said unto the centurion, Go thy way; *and as thou hast believed*, so be it done unto thee. And his servant was healed in the selfsame hour.

Matt. 21: 14. And the blind and the lame came to him to the temple; and he healed them.

Luke 7: 50. And he said to the woman, Thy faith hath saved thee; go in peace [the substance of things hoped for exercised toward the mind of Christ in each man].

Matt. 10: 1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to *heal all* manner of sickness and all manner of disease.

Matt. 10: 7, 8. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, and cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Matt. 12: 22. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

Luke 4: 40. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and healed them.

[He that believeth on me the works that I do shall he do also.]

Luke 5: 12. And it came to pass, when he was in a certain city, behold a man full of leprosy:

13. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

Luke 6: 6. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

10. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

Luke 7: 14, 15. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was

dead sat up, and began to speak. And he delivered him to his mother.

50. And he said to the woman, *Thy faith hath saved thee* [the substance of things hoped for exercised toward the mind of Christ in each man]; go in peace.

Luke 8: 24, 47. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

Luke 9: 1, 6. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

And they departed, and went through the towns, preaching the gospel, and healing everywhere.

John 5: 8, 9. Jesus saith unto him, Rise, take up thy bed, and walk. And *immediately* the man was made whole, and took up his bed, and walked:

John 11: 44. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

John 15: 7. *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.* [*Do you believe this?*]

John 14: 12. *He that believeth on me* [*lives with the mind of Christ*], *the works that I do shall he do also; and greater works than these shall he do; because I go unto my father.*

Acts 8: 7. And many taken with palsies, and that were lame, were healed.

Acts 14: 8, 10. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. Paul said with a loud voice, Stand upright on thy feet. And he leaped and walked.

Acts 28: 3, 4, 5. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. [Do you think God would ever negative *his own* eternal laws? Could you believe in a God who could?]

I. Cor. 3: 19–20. *For the wisdom of this world* [*carnal law is not God's law*] *is foolishness with God: for it is written, he taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain.* [*See if you get a connection between the two preceding.*]

Philippians 4: 13. I can do all things through Christ [the mind of Christ within me] which strengtheneth me.

Hebrews 4: 12. The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

James 5:15, 17, 18. And the prayer of faith shall save the sick, and the Lord shall raise him up; and

if he have committed sins, they shall be forgiven him. [A Christian Science treatment is prayer, nothing more and nothing less.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

I. Kings 17: 17. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

22. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

II. Chronicles 16: 12, 13. And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he *sought not to the Lord, but to the physicians.*

And Asa slept with his fathers, and died in the one and fortieth year of his reign.

Psalm 78: 12–14. Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through; and he made the waters to stand as a heap. In the daytime also he led them with a cloud, and all the night with a light of fire.

Psalm 78: 17–22. And they sinned yet more against him by provoking the Most High in the wilderness. And they tempted God in their heart

by asking meat [material instead of spiritual food; man shall not live by bread alone] *for their lust.* [No man is tempted of God; he is led away of his *own lust* and deceived.]

Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: because they believed not in God, and trusted not in his salvation.

Psalm 91: 5–7. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Acts 8: 7. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

I. John 2: 16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but *is of the world.* [How plainer could it be stated that the carnal law is *foolishness to God* and is *man's* law not God's?]

I. Cor. 3: 19, 20. *For the wisdom of this world* [carnal law is not God's law] *is foolishness with God:* for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.

II. Cor. 4: 17, 18. For our light affliction [mortal sense], which is but for a moment [in the totality of time], worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen [carnal sense], but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal [spiritual law].

John 17: 23, 25. I in them, and thou in me, that they may be made perfect *in one* [one mind. "In him we live, and move, and have our being"]; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. O righteous Father, the world [carnal law and mind] hath not

known thee: but I [the mind of Christ] have known thee, and these have known that thou hast sent me.

Job 18: 21. Surely such are the dwellings [carnal minds] of the wicked, and this is the place of him *that knoweth not God.* [Carnal law is *not known* to God and he has *nothing* to do with it.]

Job 19: 7, 8. Behold, I cry out of wrong [carnal mind], *but I am not heard* [a belief in carnal law meets no response of God]: I cry aloud, but there is no judgment.

He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. ["He"—carnal mind, *not* God.]

Job 20: 22. In the fulness of his sufficiency [the "wisdom" which is foolishness to God] he shall be in straits: every hand of the wicked shall come upon him.

Psalm 82: 5, 6. ALL the foundations of the earth are out of course [carnal law]. I have said, Ye *are* gods [carnal mind most certainly is NOT]; and all of you are children of the Most High [spiritual mind, the Mind of Christ].

Isaiah 24: 4, 5. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people [carnal minds] of the earth do languish. The earth also is defiled under the inhabitants thereof [carnal law]; because they have transgressed the laws, *changed the ordinance* [carnal law is *not* God's law, God's law has been *not understood* by man], broken the everlasting covenant.

17. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. [Again can it be more plainly stated that the carnal law is foolishness with God?]

Jeremiah 2: 26, 27, 28. As the thief is ashamed when he is found [carnal minds uncovered and their law exposed as no law], so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, Saying to a stock, Thou art my Father [material law which has caused men to be born by material means is *not* God's law]; and to a stone, Thou hast brought me forth: for they have turned their back unto me [pulled down the shades] [turned *from* the light], and not their face [mind of Christ]; but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee [Where is the law which is "foolishness with God"]? let them arise, if they can save thee in the time of thy trouble [carnal law]: for according to the number of thy cities [each man worshipping his own carnal sense] are thy gods, O Judah.

Jeremiah 3: 21. A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted *their way* [carnal law], and they have forgotten the Lord their God.

Jeremiah 6: 16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths [spiritual law], where is the good way, and walk therein, and ye shall find rest for your souls. But they said. *We will not walk therein* [made their own carnal law, which includes *all "Material" understanding*].

Jeremiah 9: 23, 24. Thus saith the Lord, Let not the wise man glory in his wisdom [carnal law which is *not* God's law], neither let the mighty man glory in his might, let not the rich man glory in his riches [perception of material things]: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-

kindness, judgment, and righteousness, in the earth: *for in these things I delight,* saith the Lord [not in suffering, which is a product of man's own law].

Jeremiah 29: 8, 11, 12, 13. For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners [carnal minds], that be *in the midst* of you, deceive you, neither hearken to your *dreams* which ye cause to be dreamed. For I know the thoughts that I think toward you, saith the Lord, *thoughts of peace,* and *not of evil,* to give you an expected end [expected,—through carnal law which works retribution and not love and correction unto perfection].

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart [both minds as one].

John 3: 3, 6. Jesus answered and said unto him, Verily, verily I say unto thee. Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh [material law is of man, *not* of *God*].

John 17: 25. O righteous Father, the world [carnal law] *hath not known thee* [carnal law, not of God]; but I have known thee, and these have known that thou hast sent me.

Job 3: 20. Wherefore is light [truth] given to him that is in misery [carnal mind], and life unto the bitter in soul [carnal sense].

Isaiah 8: 19, 20. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?

To the law and to the testimony [of sense]: if they speak not according to this word, it is because there is no light in them [carnal law is not God's law].

Romans 1: 25. *Who changed the truth of God into a lie* [by injecting a false interpretation of God's plan into that plan by exercising faith in the direction of the perception of matter], and worshipped and served the creature [the body or carnal mind] more than the Creator [the true mind of man], who is blessed for ever.

Romans 1: 23. And changed the glory of the uncorruptible God into an image [carnal mind, the *body*] made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

I. Cor. 15: 56. *The sting of death* [*sense of death*] *is sin* [*sense of matter*] [*mortal sense*]*; and the strength of sin is the law* [*carnal law which is not God's law*]. [*How plainer can it be stated? Could God's law be the strength of sin?*] [*Please review what was said in text regarding the loss of material things being the sting of death.*]

Romans 8: 6. For to be carnally minded *is* death.

8. So then they that are in the flesh [in the sense of matter] cannot please God [because the carnal law is not God's law].

II. Cor. 4: 3, 4. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world [mortal sense] hath blinded the minds of them which believe not [how plainer could it be said that our present inharmonious laws of nature are not God's laws?], lest the light of the glorious gospel of Christ, [spiritual sense and mind], who is the *image of God*, should shine unto them.

I. Cor. 3: 19. For the wisdom of this world [car-

nal law] is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20. And again, The Lord knoweth the thoughts of the wise [in carnal law, physics, chemistry, germs, etc., *as we know them*, yet underneath is the truth; underneath are the everlasting arms], that they are vain.

Acts 17: 28, 29. For in him we live, and move, and have our being; Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device [*i.e.*, the body].

[Is it not evident that the Bible teaches that there *is* another *law*, and that what we have called the law of nature *is not* the law of *God*, or a law that we need be subject to except as we (mankind) have made ourselves subject to it?]

Romans 1: 23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things [bodies made by man—biological theory].

Hebrews 3: 4. For every house is builded by some man; but he that built all things is God. [Have you noticed how often in the Bible "temple" or "house" is used to signify the body?]

II. Samuel 22: 3, 4, 6, 7. The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence [carnal law]. I will call on the Lord, who is worthy to be praised; so shall I be saved from mine enemies.

The sorrows of hell compassed me about [sense]; the snares of death [carnal law, which is not GOD'S LAW] prevented me.

In my distress I called upon the Lord [spiritual law], and cried to my God: and he did hear my voice out of his temple [proceeding from the Christ mind within me], and my cry did enter into his ears.

James 5: 15. *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

Job 8: 11. Can the rush grow up without mire? can the flag grow without water? [By carnal law, no.]

Amos 8: 4–6, 11. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail.

Saying, When will the new moon be gone [does this sound natural?], that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of *hearing the words of the Lord.*

Daniel 3: 17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace [carnal law], and he will deliver us out of thine hand, O king.

Isaiah 10: 1. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed.

Matt. 4: 4. It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God [ideas of God].

II. Cor. 10: 4, 5. [For the weapons of our warfare are not carnal [carnal mind], but mighty through God to the pulling down of strong holds] [strong men, *i.e.* carnal minds]; Casting down imaginations, and every high thing that exalteth itself [the carnal law; the wisdom of men, which is *foolishness with God*] against the knowledge of God, and bringing into captivity [*i.e.*, to the mind which is in Christ; the only begotten Son, in each and every man] every thought [every thought of the carnal mind] to the obedience of Christ.

Jeremiah 9: 23, 24. Thus saith the Lord, Let not the wise man [carnal mind] glory in his wisdom [carnal law], neither let the mighty man [see Ecc. 12: 3] [carnal mind] glory in his might, let not the rich man [rich in a perception of material things] glory in his riches: But let him that glorieth glory in this, that he understandeth [state of consciousness] and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth [the true earth, God's idea]; for in these things I delight, saith the Lord.

Daniel 2: 20–22. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what *is* in the darkness [*i.e.*, what really exists in our senses and what does not], and the light [truth] dwelleth with him.

Matt. 6: 24, 31–33. No man can serve two masters [mortal and spiritual mind]: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. [See remarks about those who take an extreme though a wrong attitude.]

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God [spiritual consciousness], and his righteousness; and all these things shall be added unto you [in sufficient quantity].

Matt. 10: 7. And as you go, preach, saying, The kingdom of heaven is at hand [consciousness of God through the Only begotten Son within each man].

Matt. 15: 36, 37. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the broken meat that was left seven baskets full. [God's children have their needs supplied.]

Matt. 17: 21. Howbeit this kind goeth not out but by prayer and fasting [from all material perceptions].

Matt. 19: 16, 17, 20, 21. Behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life [a consciousness of God]? And he said unto him, Why callest me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast [your sense of material things], and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

Amos 9: 13, 15. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. [Rather mixed from the point of view of the carnal law, is it not? Try to apply it to God's spiritual ideas.)

I. Cor. 3: 19, 20. For the wisdom of this world [the carnal law; all that is evil; matter, germs, and sickness included] *is foolishness with God:* for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.

Zechariah 4: 6. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but *by my Spirit* [the mind and law of Christ which is *not* the law of man or that carnal law], saith the Lord of hosts.

Ezekiel 33: 11–17. Say unto them, As I live, saith

the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. [This doesn't sound to me much like the carnal law of retribution, does it to you?]

[Remember—the only death is the sense of evil.]

Psalms 24: 1, 2. The earth is the Lord's [God's idea of the earth], and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Matt. 25: 14, 15, 29. The kingdom of heaven [life, real life] is as a man travelling into a far country, who called his servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

For unto everyone that hath [spiritual consciousness and law] shall be given, and he shall have abundance; but from him that hath *not* ["not thought"] [mortal consciousness and law] shall be taken away even that which he hath [nothing]. [Sounds more just than the old interpretation, does it not?]

Malachi 3: 10, 11. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer [carnal law and mind] for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

Mark 12: 30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. [Why? Because thus only will you gain the consciousness of oneness with Him.]

Luke 10: 25–28. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law; how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

Luke 21: 2, 3. Heaven and earth shall pass away [a consciousness of material things shall pass away]: but my *words* shall not pass away. [The ideas of God shall live for ever, by every word which proceedeth from the mouth of God shall man live.]

John 3: 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

John 8: 51, 54, 55. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye [carnal minds] say, that he is your God: Yet ye [carnal law and minds] have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him: *and keep his saying* [spiritual law which has nothing to do with the law of nature or man's law].

John 16: 33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation [carnal law]; but be of good cheer; I have overcome the world [by spirit and its law].

John 18: 36. Jesus answered, My kingdom [the law of spirit] is not of this world [carnal law]; if my kingdom were of this world, *then would my servants fight* [how about war?] that I should not be delivered to the Jews; but now is my kingdom not from hence.

Romans 8: 1, 2. There is therefore now no condemnation [no carnal law. This *is* the condemnation that light hath come into the world and men loved *darkness* rather than the light], to them which are in Christ Jesus, who walk not after the flesh [carnal law], but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

[Is it not evident that the Bible teaches that there *is* another *law*, and that what we have called the inharmonious and law of nature *is not* the law of *God* or a law that we need be subject to except as we (mankind) have made ourselves subject to it?]

Romans 12: 1, 2. I beseech you therefore, brethren, by the mercies of God, *that ye present your bodies* [your sense of matter] a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing. of your mind, that ye may prove what is that *good*, and acceptable, and perfect will of God [no evil is that law].

II. Cor. 4: 17–18. For our light affliction [sense of matter], which is but *for a moment* [in the totality of time], worketh for us a far more [wakes us to *dynamic* powers] exceeding and eternal weight of glory; While we look not at the things which are seen [carnal law], but at the things which are not seen [spiritual law]: for the things which are seen are *temporal;* but the things which are not seen are *eternal.*

II. Cor. 11: 3. But I fear, lest by any means, as the serpent [carnal mind] beguiled Eve through his subtility, so your minds should be corrupted from the *simplicity* that is in Christ [spiritual law *inductive reasoning* based on spiritual fact].

Hebrews 4: 12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

James 1: 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights [no darkness because no matter], with whom is no variableness, neither shadow of turning.

II. Samuel 22: 3, 4, 6, 7. The God of my Rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence [carnal law]. I will call on the Lord, who is worthy to be praised; so shall I be saved from mine enemies.

The sorrows of hell compassed me about [sense *is* hell]; the snares of death [carnal law, which is not GOD'S LAW] prevented me;

In my distress I called upon the Lord [spiritual law], and cried to my God: and he did hear my voice out of his temple [proceeding from the Christ mind within me], and my cry did enter into his ears.

Psalm 46: 1–5. God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed [mortal sense lost], and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river [spiritual consciousness], the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early.

James 5: 15, 17, 18. And the prayer of faith shall

save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Luke 12: 6, 7. Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

Matt. 6: 23, 24, 31–33. But if thine eye be evil [material], thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed [material thoughts]?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you [in sufficient measure. Try it and see].

Matt. 16: 24–26. Then said Jesus unto his disciples, If any man will come after me, let him deny himself [mortal sense], and take up his cross and follow me. For whosoever will save his life [carnal

sense] shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world [carnal sense], and lose his own soul [spiritual consciousness]? or what shall a man give in exchange for his soul?

Matt. 22: 39, 40. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these commandments hang all the law and the prophets.

Luke 12: 3, 22, 23, 31, 32. Whatsoever ye have spoken in darkness [in the sense of carnal law], shall be heard in the light [in the sense of spiritual law]; and that which ye have spoken in the ear in closets [darkness, carnal law] shall be proclaimed upon the housetops [in spiritual mind].

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.

But rather seek ye the kingdom of God; and all these things will be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

John 2, Vs. 19. Jesus answered and said unto them, Destroy this temple [body], and in three days I will raise it up.

Psalm 78: 17–22. And they sinned yet more against him by provoking the Most High in the wilderness. And they tempted God in their heart by asking meat [material instead of spiritual food; man shall not live by bread alone] *for their lust.* [No man is tempted of God; he is led away of his *own lust* and deceived.]

Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote

the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: because they believed not in God, and trusted not in his salvation.

Psalm 91: 5–7. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. Nor for the pestilence that walketh in the darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Psalm 107: 35. He turneth the wilderness into a standing water, and dry ground into water-springs.

Psalm 33: 8, 9. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

For he spake [ideas of God], and it was done; he commanded, and it stood fast [a true world of ideas].

John 1: 1–14. In the beginning was the Word [ideas], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life [goodness]; and the life was the light of men. And the light shineth in darkness [a sense of matter]; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth *every man* that cometh into the world [the mind of Christ, the only begotten Son]. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God [to live in the consciousness of the mind of Christ], even to them that believe on his name. Which were born, not of blood, nor of the will

of the flesh, *nor of the will of man* [*i.e.*, under the carnal law, so-called law made by man. Sounds like a method of birth unknown to-day, doesn't it?], but by God. And the Word was made flesh [had the same sense of matter], and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

Daniel 2: 20–22. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his; And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what *is* in the darkness [what is reality], and the light dwelleth *with* him.

Psalm 139: 7–12. Whither shall I go from thy spirit [mind of Christ]? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me [sense of evil]; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee. [Darkness pertains to man's false consciousness alone.]

Acts 17: 28, 29. For *in him* we live, and move, and have our being; Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device [*i.e.*, the carnal law and man's

idea of body (material)]. [*In Him* is no darkness at all. "God is a Spirit and they that worship him must worship him in spirit and in truth."]

Job 28: 12. Where shall wisdom be found? and where is the place of understanding?

20. Whence then cometh wisdom? and where is the place of understanding?

23. God understandeth the way thereof, and he knoweth the place thereof.

Romans 1: 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. [Underneath are the everlasting arms.]

Romans 5: 21. That as sin [mortal consciousness] hath reigned unto death [a part of carnal law *only*], even so might grace reign through righteousness unto eternal life [consciousness of eternal life which we *now* have without consciously knowing it], by Jesus Christ our Lord.

Romans 8: 38, 39. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Huxley, *Essays on Controverted Questions*, page 181: "Whoever asserts the existence of an omnipotent Deity, that he made and sustains all things, and is the *causa causarum*, can not, without a contradiction in terms, assert that there is any cause independent of him; and it is a mere subterfuge to assert that the cause of all things can "permit" one of these things to be an independent cause."

Eph. 4: 23. And be renewed in *the spirit of your mind.*

Amos 4: 13. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought [*i.e.*, what is real and what is false], that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of hosts, is his name.

Zechariah 4: 6. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubabbel, saying, Not by might, nor by power [carnal law which is not God's law], but by my Spirit [spiritual law], saith the Lord of hosts.

Rev. 20: 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; *and there was found no place for them.* [*Could* this be true of infinite reality? "In him we live."]

Hosea 13: 4. Yet I am the Lord thy God from the land of Egypt [from a sense of sin], and thou shalt know no god but me: for there is no saviour beside me.

Matt. 16: 24, 26. Then said Jesus unto his disciples, If any man will come after me, let him deny himself [his sense of matter which is his mortal self], and take up his cross [the cross of denying reality to false sense], and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life [give up carnal sense] *for my sake* [for the sake of the Christ mind] shall find it. For what is a man profited, if he shall gain the whole world [the sense of matter], and lose his own soul [lose the consciousness of God which *is* eternal life]? or what shall a man give in exchange for his soul? [He that loveth his life shall lose it and he that hateth his life in this world shall save it unto life eternal (Bible).]

Deut. 8: 3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not [spiritual sustenance], neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Mark 4: 30–32. And he said, Whereunto shall we

liken the kingdom of God [knowledge of God]? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth [mind of Christ grows]: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air [ideas of God] may lodge under the shadow of it.

Mark 8: 34, 35, 36. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Luke 19: 10. The Son of man [mind of Christ in you] is come to seek and to save that which was lost.

John 14: 1, 6. Let not your heart be troubled; ye believe in God, believe also in me [the mind of Christ within].

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. [The mind which was in Christ and *is* in you if you can gain consciousness of it, and you therefore *cannot* possibly come to the Father otherwise. Does this not make the atonement and the way of salvation plain?]

John 16: 33. These things I have spoken unto you, that in me ye might have peace. In the world [in the consciousness that is ruled by man's law] ye shall have tribulation: but be of good cheer; I have overcome the world [by a new law, not the "law of nature"].

II. Samuel 22: 3, 4, 6, 7. The God of my rock; in

him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

I will call on the Lord, who is worthy to be praised; so shall I be saved from mine enemies.

The sorrows of hell compassed me about; the snares of death [a sense of matter and evil] prevented me. In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple [the true body of man, God's idea of body], and my cry did enter into his ears.

Daniel 10: 10, 11. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart [the mind which is in Christ] to understand, and to chasten thyself [remake the carnal mind] before thy God, thy words were heard, and I am come for thy words.

Isaiah 1: 16. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil [think false thoughts with carnal mind].

Isaiah 49: 8, 9. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages [mortal sense]; That thou mayest say to the prisoners [carnal minds], Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and

their pastures shall be in all high places [spiritual law].

II. Timothy 3: 16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

Deut. 30: 11, 12, 14, 19. This commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. ["Men chose darkness rather than the light."

Luke 19: 10. For the son of man [Christ Mind in all] is come to seek and to save that which was lost.

Isaiah 10: 17. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day [carnal sense].

John 8: 32. And ye shall know the truth, and the truth shall make you free.

John 10: 10. I am come that they might have life [the mind of Christ], and that they might have it more abundantly.

Romans 5: 21. That as sin [mortal consciousness] hath reigned unto death [a part of carnal law *only*], even so might grace reign through righteousness

unto eternal life [consciousness of eternal life which we *now* have without consciously knowing it], by Jesus Christ our Lord.

I. Cor. 15: 57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

54. So when this corruptible [carnal mind] shall have put on incorruption [spiritual mind], and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death* [The *only death* is consciousness of matter] is swallowed up in victory.

II. Cor. 7: 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit [carnal law], perfecting holiness in the fear of God.

Eph. 6: 10, 13. Finally, my brethren, be strong in the Lord [spiritual mind], and in the power of his might. Wherefore take unto you the whole armour of God [God's thoughts], that ye may be able to withstand in the evil day [when tempted with matter], and having done all, to stand [with consciousness of spiritual truth].

Rev. 12: 10, 11. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ [mind]: for the accuser of our brethren [carnal mind] is cast down, which accused them before our God day and night.

And *they* [minds of Christ] overcame him [carnal mind] by the blood of the Lamb [by the knowledge of the meaning of Jesus' death], and by the word of their testimony; and they loved not their lives *unto the death* [sense of matter].

Hosea 12: 13. And by a prophet the Lord brought

Israel out of Egypt, and by a prophet was he preserved.

I. Chronicles 28: 9, 20. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts [of true thoughts]: if thou seek him [the mind of Christ and his law], he will be *found of thee;* but if thou forsake him he will cast thee off for ever [as long as you forsake Him and live in false consciousness, and this may seem to mortal sense to last for ever].

And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed, for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.

Hosea 13: 4. Yet I am the Lord thy God from the land of Egypt [carnal sense], and thou shalt know no god but me; for there is no saviour *beside me.*

Matthew 5: 17, 18. Think not that I am come to destroy the law, or the prophets [carnal law must reign until the spirit of Christ is regnant]: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled [in each man's consciousness and we are thereby free from the law of sin and death. "This is the fulfilling of the law," to change our consciousness from a sense of sin to an understanding of God]. [Love is the fulfilling of the law—the filling full.]

Mark 8: 34, 35, 36. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come unto me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Luke 3: 17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner [good qualities in men, the spiritual mind]; but the chaff he will burn with fire unquenchable [destroy so-called evil by the consciousness of its real nothingness]. [Our progress is *toward* truth, away from nothing. Ye shall know the truth, and the truth shall make you free.] [See previous note regarding destruction of evil.]

Habakkuk 1: 12, 13. Art thou not from everlasting, O Lord my God, mine Holy One? We shall not die [consciousness of continuity of life]. O Lord, Thou hast ordained them for judgment; and, O Mighty God, Thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? [The problem of carnal man existing along with the man that is more righteous than he?—God not understood by this quotation. The same problem we have to-day stated in the same paragraph with the statement of a "God without iniquity."] [In him we live, and move, and have our being. Can a good tree bring forth evil fruit?]

James 1: 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, *with whom is no variableness, neither shadow of turning.* [How about evil?]

I. John 4: 7, 8. Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. [Can a good tree bring forth evil fruit?]

CORRECTION NOT PUNISHMENT

Ezekiel 33: 11–17. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. [This doesn't sound to me much like the carnal law of retribution, does it to you? Remember—the only death is the sense of evil.]

Romans 8: 1, 2. There is therefore now no condemnation [no carnal law. This *is* the condemnation that light hath come into the world and men loved *darkness* rather than the light] to them which are in Christ Jesus, who walk not after the flesh [carnal law], but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

[Is it not evident that the Bible teaches that there *is* another *law*, and that what we have called the inharmonious and law of nature *is not* the law of *God* or a law that we need be subject to except as we (mankind) have made ourselves subject to it?]

Galatians 6: 7, 8. Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh [mortal mind] shall of the flesh reap corruption; but he that soweth to the Spirit [Christ mind] shall of the Spirit reap life everlasting. [Love, which corrects, is the filling full of the law—not punishment. Mortal mind, sowing to the flesh, reaps corruption till that in itself which is negative (evil) disappears in nothingness, and true man in God's image, forever perfect, is found. Read again Ezekiel 33: 11–17 above.]

Luke 12: 3, 22, 23, 31, 32. Whatsoever ye have spoken in darkness [in the sense of carnal law] shall be heard in the light [in the sense of spiritual law]; and that which ye have spoken in the ear in closets

[darkness, carnal law], shall be proclaimed upon the housetops [in spiritual mind].

And he said unto his disciples, Therefore, I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.

But rather seek ye the kingdom of God; and all these things will be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

Jeremiah 29: 8, 11, 12, 13. For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners [carnal minds], that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For I know the thoughts that I think toward you, saith the Lord, *thoughts of peace*, and NOT OF EVIL, to give you an expected end [expected through carnal law which works retribution and not love and correction unto perfection].

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with *all your heart* [both minds as one].

["The kingdom of heaven is within you."]

Luke 12: 23, 32. The life is more than meat, and the body is more than raiment.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom [of control over and understanding of yourself].

Luke 13: 20, 21. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven [the mind of Christ in you and I], which a woman took and hid in three measures of meal, till the whole was leavened.

John 10: 30, 37, 38. I and my Father are one.

If I do not the works of my Father [the spiritual law], believe me not. But if I do, though ye believe not me, believe the works [he that believeth on me, the works that I do shall he do also—because he will be no longer subject to the carnal law]: that ye may know, and believe, that the Father is in me, and I in him. [In him we live, and move, and have our being.]

John 17: 3. This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent [a state of consciousness of the mind which was in Christ].

John 17:23, 25. I in them, and thou in me, that they may be made perfect *in one* [one mind. "In him we live, and move, and have our being]; and

that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. O righteous Father, the world [carnal law and mind] hath not known thee; but I [the mind of Christ] have known thee, and these have known that thou hast sent me.

Isaiah 14: 3, 4. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy *fear* [mortal sense], and from the hard bondage wherein thou wast made to serve, That thou shalt take up this proverb against the king of Babylon; and say, How hath the oppressor ceased! the golden city ceased [carnal law shown to be *nothing*]!

Hebrews 4: 9. There remaineth therefore a rest to the people of God [in the consciousness of Christ within].

John 3: 3, 6. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh [material law is of man, *not* of *God*].

Luke 13: 20, 21. And again he said, Whereunto shall I liken the kingdom of God?

It is like leaven [the Christ mind], which a woman took and hid in three measures of meal, till the whole was leavened [carnal mind and its works overcome; assimilated by spiritual law]. [The wind bloweth where it listeth.]

Romans 5: 21. That as sin [mortal sense] hath reigned unto death [sense of matter (death)], even so might grace reign through righteousness unto *eternal* life [consciousness of continuous life] by Jesus Christ our Lord.

I. Cor. 15: 54. So when this corruptible [carnal mind] shall have put on incorruption [Christ mind],

and this mortal shall have put on immortality, then shall be brought to pass the saying that is writtten, *Death is swallowed up in victory* [sense of death is lost in consciousness of continuous life].

II. Cor. 4: 17, 18. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen [mortal sense and law], but at the things which are not seen: for the things which are seen are temporal [pass out of false consciousness]: but the things which are not seen are *eternal* [for ever, now, and always].

I. Cor. 2: 9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him [for the mind of Christ—carnal mind shall be destroyed through becoming a part of the one mind and that is all that is meant, it seems to me, by the destruction of sinners].

I. Peter 1: 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, [in spiritual consciousness, the mind of Christ].

Rev. 2: 10. Fear none of these things which thou shalt suffer: behold, the devil [carnal mind] shall cast some of you into prison [mortal sense], that ye may be tried: and ye shall have tribulation *ten days* [continuity of life]; be thou faithful unto death [of mortal sense and carnal law], *and I will give thee a crown of life* [consciousness of eternal life].

Rev. 3: 20, 21. Behold, I stand at the door [of mind], and knock; if any man hear my voice, and open the door, *I will come unto him* [consciousness of Christ mind in man], and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne [consciousness of God]. [Eternal continuous life, with no appearance of breaks in consciousness.]

Rev. 11: 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world [carnal law] are become the kingdoms of our Lord [spiritual law], and of his Christ [mind]; and he shall reign for ever and ever, [in man] [the consciousness of men].

Rev. 12: 10, 11. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ [mind]: for the accuser of our brethren [carnal mind] is cast down, which accused them before our God day and night.

And *they* [minds of Christ] overcame him [carnal mind] by the blood of the Lamb [by the knowledge of the meaning of Jesus' death] and by the word of their testimony; and they loved not their lives *unto the death* [sense of matter].

Rev. 21: 2–4, 7, 23, 24. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men [the habitation of the Christ mind], and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death [sense of death and matter, but continuous *consciousness of God*], neither sorrow, nor crying, neither shall there be any more

pain; *for the former things are passed away* [carnal law].

He that overcometh shall inherit all things; and I will be his God, and he shall be my son [mind of Christ].

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the *Lamb is the light thereof.*

24. And the nations of them which are saved shall walk in the light of it [knowledge of God through the Christ mind]; and the kings of the earth do bring their glory and honour into it.

Rev. 22: 3, 4, 5, 17, 14. And there shall be no more curse [carnal law]: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there [no darkness because no matter]; and they need no candle, neither light of the sun; for the *Lord God giveth them light:* and they shall reign for ever and ever.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely [spiritual law open to all].

14. Blessed are they that do his commandments, that they may have right to the tree of life [Christ mind and spiritual consciousness], and may enter in through the gates into the city.

Deut. 5: 24. And ye said, Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, *and he liveth.*

Luke 3: 17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner [good qualities in men, the spiritual mind]; but the chaff he will burn with fire unquenchable [destroy so-called evil by the consciousness of its real nothingness]. [Our progress is *toward* truth, away from nothing. "Ye shall know the truth, and the truth shall make you free."] [See previous note regarding destruction of evil.]

Isaiah 29: 18–20. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

For the terrible one [carnal mind] is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off.

CHAPTER VII.

TO CHURCH MEMBERS.

THERE are many good people, who, without fully comprehending what is meant by Christian Science doctrine, hesitate to listen to it because it seems to conflict with that doctrine to which they have already been committed, sometimes by inheritance, sometimes by accident, and sometimes by the previous assent of their own minds, which they hesitate to change. Consequently they are torn between the new and the old, and fear to appear to others, who do not comprehend, to go against that which many have believed in, because of the good results they have seen from the old beliefs in the lives of others.

To such—and my experience tells me there are many—I have this message. Just as the doctor, and chemist, the business man, the psychologist, the spiritualist, and the Christian Scientist are on a journey to the same destination by different roads, so also, in the matter of church belief, are the Unitarian, the Universalist, the Presbyterian, the Baptist, the Episcopalian, and any other denomination you may name. You cannot put

new wine into old bottles, and present progress is a growth out of the old, false, materialistic theories. The truth has always been the same. The only thing that has changed is man's opinion about the truth, and it will continue to change till the day when instead of "seeing through a glass darkly" we can see "face to face" (Bible). No man can tell all of the truth, no man (save by demonstration) can tell that what he states *is* truth; statements made by that limited instrument the human reason, are always subject to change, *but the essential truths are the same* though the statement be different, and from time to time the application of the statement becomes a little wider and more near to the actual life of men.

Let me see if I can make you understand what I feel to be true about this. I am Presbyterian. My affection and my support, if not my fullest acquiescence in its beliefs, belong to that Church, and so long as I can do so without actually running counter to its real underlying beliefs, or either repudiating or concealing my own, I propose to give that Church my service. I am at home there, and though there are many things in the written statements of the Church which I do not believe (and in that I believe I have good company for there are many others), I believe that I can worship God there better than elsewhere because *it is my place.* If I should go to the Christian Science Church there would still be many things in the written statements of that Church which I could

not believe (and in that I would again have good company for there are many others). The same thing would be true in the case of any church to which I might choose to go. No one of them would state all of the things which I believe (in written statements of belief) nor would there be any of them which would not contain some things (in their written statements) in which I do not believe. I am frankly not a believer in creeds, but I think that the place where I go to worship God and to help others to worship God on Sundays (for my life should be a continuous worship day by day) should be that place where, because of my associations, I can give and get the most good, and unless my beliefs, in some way not seen now, interfere hereafter with those of others I intend to continue to attend the Presbyterian Church. If, later, my beliefs will not allow that (and it may be that practically I will find I am mistaken as to the possibility of living new beliefs in old surroundings), I will cheerfully go to some other place, because God is everywhere, and I can't find any church that exactly states my idea of truth at present. Further, if I stay, I am not going to quarrel with my friends, either in or out of the Church, about non-essentials. I recommend in this connection that you read again Emerson's *Essay on Self-Reliance*. I have attended all kinds of services in all kinds of churches, including Catholic, and should you put the sermons in a bundle and then redistribute them, without the names of authors,

no one of the congregations would know whether they were receiving a Catholic, Presbyterian, Baptist, or Christian Science sermon, granting that Christian Scientists had sermons. For mark this, very few sermons nowadays are doctrinal. Both pastor and people have found that in human doctrine is not necessarily the truth, *but the essential truths are the same in all churches;* and is not this an illustration of the fact that all the little byways we have followed are leading through experience and by retracing one's steps *into the great one road of truth which leads direct to God*, and an earnest of the day when men will stop arguing about non-essentials and all think only of the real essentials of worship?

For what have I really said in this book that any church cannot accept and approve? Let us see. I have said:

(1) *God is infinite and no man should worship or ascribe power to aught but Him.*

To be sure I have drawn some conclusions from this premise that you may not agree with and I don't ask you to till your own experience brings you to it. For instance, to me, submitting to the dictates of the body, without protest, is just as much idolatry as bowing down to any other material image. I can't avoid it at times, but I know that this is because of life lived under the condemnation of "loving darkness rather than the light." Again, I do not believe in the existence of evil and of matter as real, and my life is made

more joyful every day because I know that there is no seeming power opposed to God which I cannot overcome as Christ Jesus proved, but that my journey is exclusively *toward* knowledge. I need waste no power in "resisting evil" but "can overcome evil with good" (Bible). These conclusions, I say, you may not be able to agree with, but if we both keep *the premise on which we do agree* in mind every moment of our lives, and try to live it, we will find the true conclusion some day, won't we? If I am wrong I will be brought to know it. If you are wrong, likewise. *And when we know the whole truth, we will both have the same conclusion*, so why worry about non-essentials? If we are truly and persistently trying to live the premise, we get nowhere by disputing about the conclusion which we neither of us can see at present except through a glass darkly. *Let us therefore state our beliefs frankly*, but if we do not meet with agreement stop talking and *let the truth itself be its own missionary* to both sides of the argument.

I have said:

(2) *The Christ Spirit is the way to salvation.*

To be sure I have stated my own belief as to the way in which that is brought about and as to the nature of Christ's mission. For instance, I think that I have to *live right* to be saved. Living rightly means to me living by some means in the consciousness of God, knowledge of whom is eternal Life. It may not require long experience to reach

that condition, at least as long as we sometimes think; and anyway I have continuous life in which to do it. I think that just so long as I live out of the consciousness of the mind which was in Christ Jesus, I will suffer and *no longer*, and that some day Jesus, whose sonship and divine mission I have asserted, just as he says in the Bible, will say again, so that we can understand and comprehend it, "of all those whom thou hast given me I have lost none"—for we *are* not really *lost* even now except in our own false consciousness. Perhaps you won't agree with these conclusions, and I don't ask you to, till your own experience has brought you to it. But if we will live the premise *cannot we trust the Christ Spirit within us* to show us all the truth eventually? And why should we discuss non-essentials further than to state our opinions, in the hope *that truth will be its own missionary* and lead all of us gently by the various ways in which we may travel, to that *knowledge of itself which shall set us free?*

And what else essential have I said? Not another thing. I have founded myself on the same things which you, doubtless, also believe with me, and all that I have said can be reduced to a common belief. So far as I am able to see, throughout the course of this book, I have made no statements which are not in accord with current belief, save the statement that matter and evil are not real, and let us see how far this belief diverges from the common belief "in its results." Your

belief in matter is that it has reality. You probably admit that it is the source of evil and is something which we should desire to overcome. The biologist, as we have stated, believes that man has, in the course of millions of years, built his own body to suit his so-called needs.

Now, what have I said that is different from this? I have said that instead of building a body, mortal man has built a belief in a body; that instead of matter being actually existent, mortal man has constructed a belief in the reality of matter (consciousness); that that belief is something which it is desirable to overcome.

So it seems to me that we both are agreed that whether matter exists or not, it is something undesirable and something we could well afford to eliminate from our lives. All admit this in desiring a heaven where at least it is agreed Spirit is All. In other words, the result is the same. To my mind, I seem to have made that result easier of accomplishment because, if my belief be true, I have nothing to fight *against* but my own beliefs and erring sense which has no power. I do not need to resist evil. All I need to do is to "overcome evil with good" in consciousness, and progress onward toward knowledge of Truth; while you, who believe in the reality of matter, have something positive in your belief to *destroy* before you can proceed aggressively in the direction of Truth. Jesus came to destroy the works of the devil (Bible), but it seems to me that this was only in the

sense of substituting positive good for negative evil, not in the sense of fighting something which could "fight" back. None the less, the *result* of both our beliefs is the same. While I have not consulted a Christian Scientist as I stated in the beginning of this book concerning either its writing or publication, I believe that I have stated that doctrine correctly. If I have, where is the wide divergence of opinion that is supposed to exist between what they believe and what is commonly believed? Do you not see that I am trying to point out again that we are all on the same journey and that the things which we discuss so bitterly at times are really the non-essentials? The results are the same.

Personally, I believe (and if you will lend your mind to it, you will see that I have very many sane people who are in agreement with me, possibly very many more than you have as yet realized) that the way by which I wish to travel is easier and quicker than that way which believes in the reality of evil and of matter, but if I am *wrong* and try to practice my way, it will lead me through experience into the true path eventually as will yours. So why should we not in as whole-souled way as we can, assist one another to untangle our fish lines each in his own way, as brothers and without attempting to enforce our varied opinions one upon the other?

I have also ventured the opinion that when the Bible speaks of destruction of sinners, it is referring

to the evil qualities of mankind and to the sense of evil. It is a sense of evil that Christ destroys and not man. Possibly you will not agree with this but I ask you to read the quotations from the Bible with that idea in mind, and see what conclusions you reach for yourself.

I have only been trying to show the experience of one man in trying to live truth, in the hope that the truth in the life of some other may become and appear more real to him or her. If you cannot see it as I do to-day, I do not attempt to say you are wrong. I will help you to untangle your fish line in your own way, as I must with God's help untangle my own in mine. I will believe in my way, you may believe in yours, and we will both press onward, shoulder to shoulder, brothers on a common object bent, till the day come when we can say that we *know* truth and the truth *has* set us free.

There are three things that I, in closing this book, hope to impress especially on my readers. First, while I know that the old idea of Christ gives inspiration to many lives through the love and knowledge of his life, and while I do not in any way depreciate that idea as a vital factor in the life of the world, I personally am convinced that the new idea which makes of the Christ Spirit a living thing belonging to the constitution of every man, is something that *more* men will understand and that through that understanding of the way to salvation, the spirit and the life of Christ will

become a greater factor in the progress of the world than ever before.

Second, I wish to express my personal conviction that a world of ideas, if we could realize it in consciousness, would be a far more beautiful world than the world which is now limited by our sense of matter. I passed a beautiful building the other day and the thought came to me, "I believe that if I talked with the architect of that building he would tell me that he had never succeeded in getting down on paper or in actual construction all of the beauty which attached to the building in his mind before it became what we call objectified"; and then the further thought came to me that as the architect's thoughts of the building are more beautiful than the building itself, God's thoughts of the building must be still more beautiful. I cannot concretely portray to either you or myself because of the limitation of my present condition of consciousness what it would mean to live in a world of God's ideas (*i.e.*, conscious of unity with the One Mind), unspoiled by the "qualities" of the carnal mind and the "law of sin and death," but I can, through the faith which is the "substance of things hoped for," appreciate fully that it must be the kingdom of heaven on earth.

Would again that I could say something which would lead all men to feel—whether they be Presbyterians or Baptists, Catholics or Christian Scientists—that they, in reality, have everything in common, and that the things about which we

dispute are not worth the effort—that we should strip our burdens of prejudice from us to the end that we may all be the freer to go forward each in his own way, or if it can be comprehended, changing to a better way, toward the end of the journey which is God, *the Father of us all.*

I must finally frankly admit that matter and evil *seem* to me to exist, and possibly will so long as I remain bound in this false, unreal consciousness (carnal law) imposed on me by myself and universal beliefs. I frankly admit further that I cannot see how something non-existent can have produced all the wrong things which seem so real to me. That is I cannot see it in such a way as to do away with all of the seeming reality at once. None the less I can see that the *absence* of good in our perceptions—the *absence* (a negative thing) of God may produce all that I call a sense of separation, a sense of matter, and a sense of evil. I can see that getting God back in my consciousness would destroy, as light destroys darkness, the sense of evil which I now seem to have.

In any religious doctrine, men are compelled to say of something, "I do not understand" and so I cannot comprehend how a good God can even seem to be absent. I cannot comprehend how a good God can permit men to have these false perceptions or the reason for it, or how God can even seem to be absent if He be All and All Good. Nor can I understand why God should have allowed man to misuse the "dominion" given him over

"all the earth," or how a mind capable of appearing to misuse could have sprung from a good God, from God and man to whom He gave dominion. None the less I am going to live on the principle that He is All and All Good even though I cannot now see it in fact, save through a glass darkly, because:

(1) That is the only idea of Him which satisfies my life to-day.

(2) In that way only can I attain results attainable in no other way.

Therefore I deny anything which seems to deny His completeness and His goodness and while I cannot fully demonstrate it as yet (dreaming), I think I have given you some reasons leading *toward* the belief that *evil* and matter have no reality, and for the rest am content to trust to the faith which is the substance of things hoped for to place me some day, be it far or near, where I can *demonstrate* that which to-day I *know* to be truth. When that day comes all the truth I know to-day will still be mine, and all the falsity I seem to know will have disappeared. I shall then know the answer to that which I cannot because of limitation explain to-day to the satisfaction of myself or any other.

I suppose someone will say in reading this book, that I have first said that any man can set up an idea of God, and then if that idea be not attacked, can make his conclusions seem probable—and that then I have done that same thing myself.

Granted freely—but can you think of any philosophy, or any idea about anything, which is not necessarily founded on some idea of God? And have I not specially stated that I do not ask anyone to adopt my idea until his experience has brought it to him? And have you constructed for yourself your own idea of God, founding it on reason and on Scripture before criticizing mine? If not I suggest that you give the subject careful and prayerful consideration—it is deserving of the best, for on it will your whole life be fashioned—and I venture the prediction that if you do this with the desire to learn, freeing yourself from all desire but that of learning Truth, you will find that your conclusions are *not very far* away from mine, as to the nature of God. If, then, you reach that conclusion—I only ask that you be honest with yourself and others, *and shirk none of the results which come from your own premises.*

EPILOGUE

In looking back over this book, I see that I started to pick out a few quotations from the Bible which seemed to me to confirm the idea of life portrayed herein. I see that I have used very many more quotations than I had expected, and I have come to this conclusion, which I believe everyone who will read the Bible with this idea in mind will eventually also reach, that in order to quote all of those parts of the Bible which convey the idea I have in mind, I would have to reprint the Bible in whole, for I find it difficult now to find any part of it which does not express the thought that I have been trying to give you. I do not believe that I could do better as an ending to this book than to quote the words of the Master:

"Come unto me [the mind which is of Christ in each and every man] all ye that labour and are heavy laden [under a sense of matter and of sin]. Take my yoke [the law of the spirit of life in Christ Jesus] upon you [cease thinking negative thoughts of the carnal mind] *and learn of me* [seek the truth through me and the truth shall set you free], for my yoke is easy [my law is that in which you have

your natural habitation, for you are a child of the light and suffer so long as you are in the darkness] and my burden is light [both light in weight and light as distinguished from darkness, *i. e.*, the truth which will set you free]."

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2006

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS

0 017 648 774 4